



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY.

BOMBAY MISSION.

EXTRACTS FROM THE JOURNAL OF MR. STONE
IN THE MISS. HERALD.

Sept. 18. In company with Miss Farrar went to Mazagaum to converse with Mr. S., Mrs. H., and Mrs. C., respecting their Christian knowledge and experience. They have all requested to be received into the mission church at our next communion. In the judgment of charity their Christian knowledge and experience are sufficient to justify their request and the church's admission of them to her communion. Mrs. H. cannot read, and speaks English very imperfectly. Her experience shows very strikingly that it is the work of the Holy Spirit to enlighten and renovate the soul. Mrs. C. is the wife of Mr. C. who was received into the church two years ago, and who is now employed as a catechist in the mission. They were both formerly of the Romish church.

25. Attended the annual meeting of the Bombay Auxiliary Bible Society, held at the church of St. Thomas church. Several resolutions were passed, and speeches made by the members. The operations of this society are increasing yearly, and they will continue to increase till the word of life is put into the possession of these millions of inhabitants.

Dewallee Festival.

Oct. 15. The great Dewallee festival, which is observed by all classes of natives, commenced to-day and will continue three days. It being the commencement of their commercial new year, all business in all mercantile houses, and indeed in every department, is suspended. During this festival, gambling and all kinds of dissipated pleasures may be indulged with impunity from the laws. At evening the streets are illuminated and thronged by all classes of people.

16. After tea took a walk through the streets and bazars. Every temple, house, store, grog-shop, &c. is more or less decorated with paintings, pictures, and looking-glasses, and brilliantly illuminated according to the taste, or ability, or liberality of the occupants. Some of the large and lofty houses of the more wealthy natives are magnificently adorned with choice paintings from Europe and China.—Probably the expense of the paintings, mirrors, chandeliers, and lamps, in one of these native palaces, exclusive of the oil consumed and the

expense of a rich entertainment, amounts to not less than 50,000 or 60,000 rupees; perhaps 100,000. The principal streets connected with the bazars were so crowded with natives, on foot and in carriages, as scarcely to admit of passing. Sweetmeats of various kinds, and all sorts of toys were exposed for sale. On the whole, I never before witnessed a scene which would compare with it in variety and splendor. I say splendor, because the millions of lamps lighted up through the city, and the reflections of the mirrors, spread a glowing atmosphere over and through the city, above which darkness brooded; and in which the splendor and riches of a little busy world were exhibited.—But alas! how short lived the scene at which so many thousands of mortals gaze with wonder! In less than five short hours light will have disappeared, and the whole scene enveloped in darkness. An apt emblem of the greatness and glory of man—for a time it may dazzle, but while mortals gaze and wonder it is gone.

30. At evening a public meeting was held at Mr. Wilson's for thanksgiving and praise to God for disposing the hearts of the British rulers here to abolish the horrid rite of suttees.

SANDWICH ISLANDS.

EXTRACTS FROM A GENERAL LETTER OF THE
MISSIONARIES, DATED JUNE 29th, 1831.

At the general meeting of the missionaries which occurred soon after the arrival of the New England, the location of the several members of the reinforcement was agreed upon.—Mr. Johnstone is to reside at Honolulu to aid in the secular labors of that station. Mr. Baldwin is to reside at Waimea, the new station for invalids, on the island of Hawaii, with reference to the medical wants of that station. Mr. Dibble is to reside at Hilo, to which station Mr. Green is also to remove, while Mr. Goodrich is to take charge of the press at Honolulu, during the ill health of Mr. Shepard. Mr. Tinker is to remain for the present at Honolulu with reference to his proceeding to the Washington Islands, should Providence open the way for the establishment of a mission there.

Preaching and Admission to the Churches.

You will rejoice that at all the permanent stations preaching has been maintained, and listened to as usual, and that for a considerable part of the year 1830, it was maintained at Wailuku on Maui, and at Waimea on Hawaii,

where there appears the same encouragement to preach the word, to be instant in season and out of season, as in every other place where the doctrines of the cross have been faithfully exhibited in the isles of the Pacific. While your missionaries have been holding forth the words of truth, we trust the Spirit of God has in not a few cases made it the means of sanctifying the sinner and edifying his people. All the churches have received considerable additions during the period in question, amounting to 136. Good attention has been given by the people to inquiry and prayer meetings and other means of improvement.

Churches.	Admitted since last yearly meeting.	Total ad.	Candi- dates.	Suspended.
Tauai,	24	39		
Honolulu,	70	136	26	
Lahaina,	56	98		1
Kailua,	31	74	24	2
Kaawaloa,	41	58		3
Hilo,	13	14	22	
Waimea,	1	1		
	236	420		

Schools.

The attention to schools at all the stations has been sustained; at Oahu and Tauai it has increased, and the progress in many of them has been desirable, though for the want of competent teachers, by no means so great as might otherwise be expected.

	Schools.	Learners.	Able to read.
Tauai,	200	9,000	3,500
Honolulu,	250	10,336	5,443
Lahaina,	173	11,000	
Kailua,	50	3,814	722
Kaawaloa, (est'm.)	60	4,400	unknown
Hilo,	83	7,587	unknown
Waimea,	145	4,595	961
	961	50,732	

While the population remains the same the number of schools and learners cannot be expected to increase much. More than one fourth of all the people are now enrolled in the schools.

Printing and Preparation of Books.

The following tabular view will exhibit the works printed with the number of copies and pages of which the editions consist, since the last statements were made on the subject.

	Pages.	Copies.	Pages.
Scripture History,	192	10,000	1,920,000
First book for children,	36	25,000	900,000
Epistles, Rom. to 1 Thess.	108	10,000	1,080,000
Spelling book, (6, 7 & 8 eds.)	8	50,000	400,000
Appendix to do. (3d ed.)	8	10,000	80,000
Minutes of Gen. Meeting,	44	30	1,320
First 23 Psalms,	24	10,000	240,000
Hymns, (5th ed.)	108	10,000	1,080,000
Joseph, (2d ed.)	60	10,000	600,000
Luke, (2d ed.)	72	4,500	324,000
Joshua,	64	10,000	640,000
Catechism, (4th ed.)	8	10,000	80,000
Various small works, amounting in all to			53,260
Total,			7,396,580

Adding to this 387,000 copies and 10,287,800 pages previously printed at the Islands, and the 3,345,000 of pages printed in this country, consisting of a large edition of the gospels of Matthew, Mark, and John, and two or three tracts; the whole number of pages printed for the people of the Sandwich Islands is raised to 21,031,380 pages. Reckoning all the works printed in a continuous series, the number of pages in the series would be about 1,280.

Nearly the whole New Testament has already been translated and printed in the Hawaiian language. The five books of Moses, and the book of Joshua, with twenty-three Psalms, have been translated and printed entire, or copious tracts have been composed from them, presenting a full view of the history and the instructions they contain; and all the other historical books of the Old Testament and the remainder of the Psalms are in the course of translation, and may be expected soon to be published. A large portion of these are already in extensive circulation among the people.

The following plan for translating and preparing books, during the current year, was adopted by the missionaries at the general meeting, and the various parts of it assigned to the several members of the mission to be executed.

1. That the assignments of the last year, remaining unfinished, and now in the hands of the translators, be continued as before.
2. That Messrs. Richards and Andrews be requested to translate the books of Judges and Ruth, and the last 70 Psalms, beginning at the 81st.
3. That the book of 1 Samuel be assigned to Mr. Thurston for translation.
4. That the book of 2 Samuel be assigned to Mr. Bishop for translation.
5. That the Psalms from the 23d to the 81st and the first book of Kings, be assigned to Messrs. Bingham and Clark for translation.
6. That Mr. Bingham be requested to prepare a grammar of the Hawaiian language, and a committee of 3 be appointed to devote themselves to making a Hawaiian vocabulary, dividing the different parts of its execution to different individuals, and then of translating the work for the press.
7. That Mr. Richards be requested to collect and prepare for the press a volume of practical and doctrinal sermons in the Hawaiian language.
8. That Messrs. Whitney and Gulick be requested to prepare a tract on civil history, and Mr. Green a tract on ecclesiastical history.
9. That the above works be revised in the same manner as were the translations of the last year.
10. That the above works be revised in the same manner as were the translations of the last year.
11. A work on book-keeping to Mr. Chamberlain.
12. A Sunday school tract to Mr. Ruggles.
13. A tract on marriage to Mr. Clark.
14. The committee would further recommend, that the four gospels already published be revised preparatory to the entire republication of the New Testament, in the following manner; viz. That the gospel of Matthew be assigned to Mr. Bishop; that the gospel of Mark

be assigned to Mr. Richards; that the gospel of Luke be assigned to Mr. Bingham, and the gospel of John be assigned to Mr. Thurston: and that each gospel after passing from the hands of the revisor, shall be submitted to the review of the other three before it be transcribed for the press.

Messrs. Richards, Andrews and Bishop, were chosen the committee recommended in the above report.

Prevalence of the Christian form of Marriage.

The great change in the domestic habits and relations of the islanders which has been effected by the introduction of Christianity has often been mentioned. Five or six years ago the Christian form of marriage was unknown on the islands. Nor was there any other form that could not be sundered at any moment by the will of the parties. The breaking of the marriage contract, such as it was, was a thing of the most common occurrence, leading to great misery and great moral pollution. Now, probably few persons who would be called respectable on the islands, residing within a day's journey of any of the stations, can be found living together as heads of families, who have not been solemnly married in the Christian form. Instances are rare where the marriage contract is grossly violated.

The whole number of marriages at the seven stations, during the year now under review, is doubtless more than 2,000.

Communion Season at Oahu.

On the 19th the chapel at Oahu presented a specially interesting scene, when 30 native candidates, before propounded, were baptized and admitted to the native church at this place, consisting now of about 125 members, who were joined with seventeen of the brethren and several of the sisters of the mission in celebrating the Lord's supper. The chiefs of the different islands, who are members of the native churches, and the members of the stations were present, and a strong school took his seat with the choir in the joint celebration of the dinner. Him who gave his blood to redeem us from every iniquity and tongue and people in nation.—You might have seen, had you been present, Christian brethren met at the table of our common Lord, from England, Scotland, the United States of America, from the Society Islands, and from the different churches at Tauni, Honolulu, Lahaina, Kailua, Kaawaloa, and Hilo: all bowing at the same altar, all acknowledging their need of being washed in the atoning blood of Christ, and of being fed with that bread which came down from heaven to give life to the world. You would have been ready to exclaim with sweet and grateful emphasis, The Lord hath done great things for us whereof we are glad, and blessed be his holy name for ever. We would thank God and take courage; and we would again humbly ask that the friends of the mission would by no means suspend their earnest prayers, nor remit their best exertions to help on this work, "for there remaineth yet much land to be possessed,"—not only on these shores, where the 400 converts admitted into

our churches scarcely diminish the ranks of those that are without, but still more among many of the nations where the Saviour is not known at all.

The chiefs being assembled from the different islands at this place, and others favorably disposed, formed themselves into a Temperance Society, on the general principle of entire abstinence from the use of ardent spirits for pleasure or civility, and from engaging in distilling or vending the same for gain. This society, it is hoped, will be a national permanent institution, and a happy safeguard to the present generation and a lasting blessing to future generations; an institution which, though very humble and at present very obscure and feeble, may yet claim kindred with the nobler national temperance society of the United States, which now waves the banner of deliverance to our drowning country, and gives her high-born pledge to stay the glory that was departing from her.

MISCELLANEOUS.

HINTS DESIGNED TO AID CHRISTIANS IN THEIR EFFORTS TO CONVERT MEN TO GOD.

Under this title, we have before us a small 18mo. pamphlet of 32 pages, recently published at Philadelphia, which we regard as a treasure peculiarly to be prized at the present time. It is so brief that all can read it, so plain that all can understand it, and so pointed that all can feel it, who are desirous of the high privilege of "converting a sinner," and "saving a soul from death." The great and universal Christian duty on which it purports to give some practical hints, is that of "conversing with men with reference to their immediate repentance." The whole is most tersely expressed, in numbered paragraphs, under the heads of 1. The duty and its importance. 2. Preparation. 3. Things to be done. 4. Cautions. 5. Manner of performing the duty, and 6. Concluding remarks. Whatever churches shall furnish each of their members with a copy of this little manual, will leave them without even the pretence of an excuse for neglecting their duty to sinners, that they know not what to do, nor how to do it. The occasion and the authors will appear from the following

ADVERTISEMENT.

On January 31st, of this year, a large number of Christians, members chiefly of the Fifth Presbyterian Church of Philadelphia, entered into a covenant, in the presence of a vast assembly, to make direct, vigorous, and persevering efforts for the immediate conversion of sinners. It was a transaction of the deepest solemnity, and will be followed by the most serious results. May those who were concerned in it never forget the obligations thus assumed, nor be found unfaithful in discharging them. To assist these Christians in performing the work which they on that night bound themselves by covenant with God and one another to undertake, was the motive which led to the preparation of this little manual.

Reader, be entreated to give it one prayerful perusal and if you deem it instructive, read it again, and meditate on it deeply, until you are pervaded by a sense of the infinite importance of the subject, and are prepared and resolved, by the grace of God, at once to

undertake and faithfully to discharge the duty of conversing with the impenitent, with reference to their salvation.

Philad. Feb. 3, 1832.

THOMAS H. SKINNER,
EDWARD BEECHER.

The following article constitutes the fourth general division of the pamphlet:

CAUTIONS IN CONVERSING WITH THE IMPENITENT.

This duty, though exceedingly important, and in its general outlines simple, may yet, through human imperfection or ignorance, be performed indiscreetly, or even in such a manner as to tend to the ruin of the soul; and if so performed, no interference on the part of God is to be expected, to prevent the natural consequences of our carelessness, however disastrous. We are bound to understand the laws of the mind as well as those of the body: And if we reprobate the conduct of those pretended physicians who through needless ignorance kill the persons whom they undertake to heal, with how much more just indignation should we regard such empiricism in the treatment of the soul.

1. Guard against producing in the impenitent a self-righteous spirit. Notwithstanding the utter depravity of man, to nothing is he more prone, than to indulge a self-complacent and self-righteous feeling; and to nothing is he so utterly averse as to real humiliation and self-renunciation before God. And this holds as true of the vilest of sinners, as of others. But the indulgence of no disposition can more certainly ruin the soul. The nature of the case shows it. The very thing to be done, is to feel and confess guilt and utter ill-desert, and to receive mercy as a free gift. To do this in a self-righteous state of mind, is an impossibility, nay a contradiction. Yet, in pointing out to sinners things to be done, if great caution is not used, they may fall into the belief that they may do something to merit salvation. Most carefully guard against making this fatal impression. Tell them that they are already in a state of condemnation for their sins; that they are utterly guilty, vile and polluted in the sight of God, and can be saved only on the ground of unmerited mercy; that they ought to see these truths as they are, and to feel them fully and deeply; to throw themselves off from all dependence on any thing or any being in the universe, but God; to look to him for pardon, and to fall with mourning and godly sorrow at his feet, exclaiming, "God be merciful to me a sinner."

2. By all means avoid making the impression on the minds of those with whom you converse, that the work of becoming religious requires a considerable time to be spent in protracted efforts. Let them know that to become religious is an intelligent, voluntary, indivisible act of the mind, in which it ceases to rebel against God, submits to his authority, and accepts of his mercy. Tell them that to perform this act requires no length of time and no protracted effort; that it may be done at this time, and in this place; and that if they depart from this place without performing this act, they go in a spirit of stouter rebellion, and may bring on themselves swift and sudden destruction.

3. Studiously avoid in all your directions and prayers, direct or implied misrepresentations of the real condition of impenitent sinners. Never forget that they are free agents, and do always and obstinately resist the Holy Ghost, and that their anguish, perplexity, confusion of mind, and all their other difficulties proceed from this cause. If this is the real state of the case, it is most manifest, that so far as you produce an opposite impression, you do in fact destroy the power of all motives to repent and directly oppose the work of conversion. You directly resist the impression which the Holy Spirit is aiming to produce, and may be accessory to the ruin of souls. As you value therefore the salvation of the sinner, never direct him to wait God's time; God's time for his salvation is now. Never say or imply, that he is unable to repent, or pray to God to enable him to do it.* This would flagrantly misrepresent his case. It is not to be made able, but willing, that he needs. That there is a difficulty in the way of his becoming religious, none can deny; but the question relates to the nature of the difficulty. All men make a distinction between being able, and being willing to do a thing; and is a distinction founded in truth, and as important as the difference between calamity and crime. The difficulty in the impenitent's way is simply this, that he is not willing to repent.

4. Urge the sinner rather to the immediate performance of duty than to efforts to obtain hope of pardon. A well founded hope is a result of the consciousness of holy affections in the heart. If therefore the attention of the mind is directed to the attainment of hope, instead of the exercise of holy emotions, it is turned away from the true object of pursuit; and to obtain a good hope is impossible. On the other hand, the existence of such a hope will be the indirect though natural consequence of the exercise of holy affection.

5. Unduly and immoderately prosecute the work with the Spirit of God for success. Success, indeed, should be presented, and pressed in such a manner as will tend to produce the desired result; otherwise, it will be a hindrance to the Holy Spirit himself, to use in converting the soul. But confidence in the truth alone, as though without the presence of God it would convert the soul, nor confidence in your own skillful manner of presenting it. Such confidence is utterly unfounded, and will lead to disappointment and defeat. The consequence will be faintness of heart and resolution as to all future efforts. On the other hand, entire confidence in God not only sustains and gives full power to the soul, but also secures his own aid to crown our efforts with success, and thus inspires new courage for future efforts. The effects of full confidence in

* It is not supposed that all who use this phraseology, intend to convey by it an incorrect idea. It is by many used to denote that exertion of divine influence by which a saint or sinner is inclined or disposed to do his duty. When used in this sense, the idea intended to be conveyed is correct. The expression, however, even so used, is unhappy; for it is liable to be misunderstood as implying natural inability, and should therefore be carefully avoided.

God are unspeakable. A Christian going forth to his work, leaning on Almighty power, seems in a sense, to be also Omnipotent, and can exclaim, Through Christ strengthening me, I can do all things.

6. Take heed lest by injudicious expressions of natural affection or sympathy, you prevent or impede the work of conversion. The expression of parental, filial or other natural affection will essentially promote the progress of the work, if it merely operates as a strong inducement to earnest effort to perform duty, and leaves all the claims of God bearing with unabated force upon the heart, and the sinner in full view of his own guilty character and condition. But if through injudicious affection, or natural sympathy for distress, you forbear to urge the claims of God, and fully to take his part against the sinner, and enforce immediate obedience, you do, in effect, take part against him, and neutralize the influence of his claims on the soul. The love of God must be stronger than parental or any other affection, and we must be faithful to him and his kingdom, however painful to us, or to our friends.

Remember that in laboring for the salvation of the dearest objects of your affection, you are engaged in a cause in which God, angels and saints are as deeply interested as yourself. Do not after all so much the salvation of an individual, as an object of your affection, as the happiness of the universe, that you are engaged to effect. Remember, too, that this service is demanded, not only by love to God, but by true love to the souls of our friends; and no other course tends directly to ruin them.

7. Avoid confusing or distracting the mind too much, or by discordant conversation.—The object of conversation is to exert the conscience, and to induce the individual to make his best efforts in view of truth. The great object of duty are clear and simple. Truth is vividly held up to the sinner's view, and then the sinner is left to his own reflections under the influence of the Holy Spirit. His immediate duty to himself and to God. If too much truth on various subjects is presented to his mind at once, or if it is presented in a dilatory manner, it loses its energy, and the work of conversion is checked. The same result will follow if many persons converse with the same individual in rapid succession, especially if, as would almost inevitably be the case, their modes of presenting truth and urging duty should be so much unlike to confuse and distract the mind. When the business of conversation has been once thoroughly performed, it is exceedingly desirable that the person should, for a suitable time; be left alone, as the work of mercy advances most rapidly when he is shut out from the influence of all the universe besides God; and his mind, in his presence, is intently fixed on the truth. In avoiding one error, however, fall not into another equally injurious, that of neglecting for too long a period to renew by repeated efforts impressions which have been once made. When sufficient time has elapsed to permit what has been said to exert its full power, seek an interview again, and if what you have already said has not been rendered effect-

ual by divine grace to produce repentance, then present truth, and press obligation with even more urgency than before.

THE HAPPY NEGRO.

As given by an English gentleman travelling in America.

Every day's observation convinces me, that the children of God are made so by his own special grace and power; and that all means, whether more or less, are equally effectual with him, whenever he is pleased to employ them for conversion.

In one of my excursions, I was walking by myself over a considerable plantation, amused with its boundary, and comparing it with that of my own country; till I came within a short distance of a middle aged negro, who was tilling the ground. I felt a strong inclination,—unusual with me,—to converse with him. After asking him some questions about his work, which he answered very sensibly, I wished him to tell me, whether his state of slavery was not disagreeable to him, and whether he would not gladly exchange it for his liberty.

"Massah—(said he, looking very seriously upon me,) I have wife and children—my massah takes care of them—and I have no care to provide any thing; I have a good massah, who teach me to read—and I read good book—that makes me happy." I am glad, replied I, to hear you say so; and pray, what is the good book you read? "The Bible, massah—God's own good book." Do you understand, friend, as well as read this book? for many can read the words well who cannot get hold of the true and good sense. "O massah! says he, I read the book much before I understand, but at last I felt pain in my heart—I found things in the book that cut me to pieces." Aye, said I, what things were they? "Why, massah, I found that I had bad heart—a very bad heart indeed. I felt that God would destroy me, because I was wicked, and done nothing as I should do. God is holy, and I was very vile and naughty; so I could have nothing from him but fire and brimstone in hell." In short, he entered into a full account of his convictions of sin, which were as deep and piercing as any I had ever heard of, and what scriptures came to his mind, which he had read, that probed him to the bottom of his heart, and were made the means of light and comfort to his soul. I asked him likewise how he got comfort under all this trial. "O massah, it was Christ gave me comfort, by his dear word." He bade me come unto him, and he would give me rest, for I was very weary and heavy laden." And here he went thro' a line of the most precious texts in the Bible, shewing me, by his artless comment upon them as he went along, what great things God had done in the course of some years for his soul. Being rather more acquainted with doctrinal truths and the analogy of the Bible than he had been, or in his situation could easily be, I had a mind to try how far a simple untutored experience, graciously given without the usual means could carry a man from some speculative errors,—and I therefore asked him several questions about the merit of works, the justification of a sinner, the power of grace, and the like.

I own I was as much astonished at, as I admired, the sweet spirit and simplicity of his answers—such was the heavenly wisdom that God had put into the mind of this negro—his discourse flowing merely from the richness of grace—with a tenderness and expression far “beyond the reach of art,” perfectly charmed me. On the other hand, my entering into all his feelings together with an account to him, which he had never heard before, that thus and thus the Lord in his mercy dealt with all his children, and had dealt with me, drew streams of joyful tears down his black cheeks, that we looked upon each other and talked with that inexpressible glow of Christian affection, that made me more than ever believe in, what I have too often thoughtlessly professed to believe—the communion of saints. I shall never forget how the poor excellent creature hung upon my lips and seemed to eat my very words,—when I enlarged upon Christ’s love to poor sinners—the free bounty and tender mercy of God—the frequent and delightful sense he gives of his presence—the faith he bestows in his promises—the victory this faith is enabled to get over trials and temptations—the joy and peace in believing—the hope in life and death, and glorious expectation of immortality. To have taken off his eager, delighted, animated air and manner, would have been a master-piece for Reynolds. He had never heard such discourse, nor found the opportunity of hearing it before. He seemed like a man who had been thrown into a new world, and at length had found company. Though my conversation lasted at least two or three hours, I scarce ever enjoyed the happy swiftness of time so sweetly in all my life. We knew not how to part. He would accompany me as far as he might, and I felt for my part such a delight in the artless, savoury, solid, unaffected experience of this dear soul that I should have been glad to see him often then, or to see his like at any time now. But my situation rendered this impossible.

I therefore took an affectionate adieu, with an ardor equal to the warmest and the most ancient friendship; telling him that neither the color of his body, nor the condition of his present life, could prevent him from being my dear brother in our blessed Saviour; and that though we must part now, never to see each other again any more in this world, I had no doubt of our having another joyful meeting in our Father’s home, where we should live together and love one another throughout a long and happy eternity.—“Amen, amen, my dear massa!—God bless you and poor me too, forever and ever.”

If I had been an Angel from heaven he could not have received me with more evident delight than he did—nor could I have considered him with a more sympathetic regard if he had been a long known Christian of the good old sort, grown up into my affections and in the course of many years.

It is written in the scriptures, and fulfilled in the experience of real Christians, *They shall all be taught of God.* Isa. vi. 45. The teaching of God the Holy Ghost, by the word, was most evident in the case of this poor negro. The word of God was the instrument of his regeneration;

Jas. i. 18. By this, as he expressed himself, he was brought to feel pain in his heart—to fear that God would destroy him—to see the badness of his heart—and to see the evil of his actions, in short, to become a true penitent. It was also from the word of God that he derived comfort. The promise of rest to the weary and heavy laden, was precious to his soul. It was “Christ who gave him comfort by his dear word;” and thus being made happy by reading “God’s own good book,” his mind was reconciled to his station, and he lived contented in the lowest state of servitude.

Reader, this negro was a *Christian*, a Bible Christian. He had not indeed the outward form of godliness, but he had the *power*. How is it with you?—You who were born in a Christian country, have read the Bible, have heard the gospel, but what have you felt. You have the *form*, but where is the *power*? Let conscience answer the important question. On the whole, let us observe the honor that God puts on the use of his holy word, let us be thankful that we have it in our own mother tongue, and let us read and recommend the reading of it with increasing diligence.—*Western Luminary.*

“LIBERTY OR DEATH.”

The last number of the *Dayton Journal* publishes a melancholy instance of the horrors of slavery. A colored man who went by the name of THOMAS MITCHELL, and had resided in that place for two or three years, was arrested a short time since, by some men from Kentucky under charge of being a runaway slave; but the magistrate before whom he was brought, deeming the proof sufficient to sustain the charge, discharged him. Shortly afterwards, he was seized on Main street, by some armed men, employed by his master, who hurried him toward the stable, which was waiting to carry him to his owner. He immediately brought a number of his active friends, who before the same day, had been at his examination, and produced new evidence on the part of the slave, which was in favor of the latter. The case had excited the sympathy of the citizens to a high degree and a considerable sum was subscribed for the purchase of his freedom, to which he contributed out of his own savings, upwards of fifty dollars. The agent who had arrested him, agreed to the arrangement, under the supposition that it would meet the approbation of the master. Such, however, was not the case. The latter would take nothing but his “pound of flesh;” and he proceeded in person, to Dayton, about two weeks since, in order to take the poor fellow back to Kentucky. The master and slave first met in the upper story of a house; when the latter, foreseeing the doom that awaited him immediately rushed toward a window, and made an unsuccessful attempt to jump out, although, had he succeeded, he must have fallen on a stone pavement, from a height of not less than fifteen feet. He was then secured; and in company with his master, arrived at Cincinnati, on his way to the “house of bondage,” on the evening of the 22d ult. where lodgings were provided for

him and his guard, in the 4th story of one of the Hotels. There his journey ended.—Having tasted for a short time, the sweets of even an imperfect freedom, he resolved not to submit to a life of servitude; and at 1 o'clock while every one around him was fast asleep, he raised the window, and precipitated himself on to the pavement below; a descent upwards of forty feet; the effects of which he survived only a little upwards of twenty-four hours. He is represented as having been an industrious, steady man; and had laid up a small sum of money, all of which he gave to his wife and children when his master took him away.—*Ohio Journal*.

Can we wonder that alavery brings forth such monstrous births as the Southampton Tragedy, when such are its concomitants in the free State of Ohio. What aggravates this case is the fact, as we understand, that one of the men who assisted in the arrest of Mitchell, stood over him as he lay on the pavement after his fall, and mocked his dying agonies by profane and vulgar abuse.

TEMPERANCE.

[From the Journal of Humanity.]

SCENE IN THE STAGE COACH.

While travelling in the stage, I make it a general rule to carry Temperance Tracts, some of the Journal of Humanity, and a copy of the American Temperance Society; and in circulating them among my fellow travellers the conversation generally becomes animated on the great topic of temperance. I have it as an invariable rule to exhibit a good temper, and hear meekly the retorts of those who oppose the cause I am resolved to advocate while I have life and breath. Occasionally, however, my patience is tried with an irascible passenger, in the shape of a drunkard. Since it was, and now is, the custom of Ware, an individual of this class to take for a cold-water cure, he has been made me. He was very noisy, and against the cowards who dare not resist, then they want to, though at the expense of doing harm to only a temperate man. Finding it was a waste of breath to attempt to reason with a man who would not hear reason, and who denied that there was to be any future judgment, I took the Tract, "*Who slew all the Jews?*" and civilly asked the gentleman who was opposite me if he would like to hear it. He refused assent, and before it was finished the man at my elbow seized the first opportunity of our stopping at the post-office to throw open the door, and bolted out, saying, "I can't stand that," and mounted the driver's box, while the passengers within almost shouted with joy at this expulsion of an unclean spirit. We noticed that at every place where any stop was made he renewed his draughts, and when we were descending the long Leicester Hill he plunged from his seat, and fell upon his head and shoulders, with so much force that we from within cried out, he is dead, but by the aid of the driver he was again placed in his seat, and there held until we arrived at the stage house, where

he was left, after being reminded of a Judgment to come, to which he was very near. What became of him I have never learned. It was a good opportunity to impress upon my fellow travellers the danger of temperate drinking, and some probably will never lose the impressions then made upon them. I mention this incident to impress upon your readers the rule I have laid down, never to neglect an opportunity of speaking in favor of temperance, and never to do it with a bad temper. All drunkards respect a firm, decided friend of temperance; and those who do not practice total abstinence are awed into silence, or can be put to silence, by the array of facts presented.

Yours, A COLD WATER MAN.

From the New-York Evangelist.

AN INDIAN VIEW OF TEMPERANCE AND RELIGION.

An Indian woman in the eastern part of Conn., a member of the Rev. Mr. W's congregation, became a hopeful convert. Her past habits of intemperance however had been such, it was thought advisable to keep her some time on probation, to test the reality of her change by her victory over her besetting sin. The church at length became satisfied, and assembled to hear the relation of her experience previous to baptism. Several of the church members present, (though strictly temperate in their own view,) were in the habit of using occasionally a small quantity of ardent spirits. After relating her exercises, she looked around her, and remarked, As for me, since I thought I loved the Lord, my bowl won't hold one drop of rum; no, not one drop.

The conversion of this poor Mohegan is a little remarkable. She lived a contented sinner till near seventy; but is now a reformed drunkard, and consistent Christian; and acts upon the total abstinence plan, though the church with which she is united does not require it as a condition of church membership.

L. B. S.

ANOTHER WARNING TO THE INTEMPERATE.

When Mr. S. lived in the country he was considered a promising young man. He moved to S——d, married and rented a house between a tavern and a dram shop. In a few years he became a drunkard; and last Wednesday had a fit, the consequence of drunkenness, fell down stairs, was taken up insensible, in which state he died a few hours afterwards.

Anecdote.—In the small town of R——, in this state, lives Dr. W. an old soldier of the revolution, he is highly respected by all the inhabitants, and has been several times elected a member of the Legislature. Dr. W's greatest enjoyment was smoking, and in this he indulged himself frequently—in other respects he was very temperate, he drank nothing of any kind of spirits, and of wine but very seldom. As he was one morning purchasing his favorite cigars at the only tavern in the town, he encountered a neighbor, once a flourishing farmer, but whose farm was a short time since mort-

continuance was short, and the crowd soon dispersed. It is thought a test of the character of those who attempt it. If they have a "true heart" and confidence in the gods, they cannot receive injury. Some of them pass through the fire in fulfilment of a vow made in time of danger or necessity. One of the votaries last year fell in the midst of the fire, and was severely burned.

After the confusion had in a measure ceased, our budget was produced and the tracts disposed of without delay. The madness of their minds rendered them so rude, that it was tho' expedient to check the violence with which they snatched the books away. The Lord in mercy dispel their delusions, and grant them the light of life.

CHURUKU OR HOOK SWINGING.

"Verily the dark places of the earth are full of the habitations of cruelty."

Attached to the last Missionary Herald is a picture of this horrid religious rite. In a former volume we have given a drawing of this method of self-torture, which is very common among the Hindoos. It is called *Churuku*, or hook swinging; and is performed in honor of the god Siva, or the Destroyer, the second of the three principal gods among the Hindoos. An abominable festival is celebrated in honor of this god, when ridiculous and indecent ceremonies are performed, and many Hindoos, assuming the name of *sunyasees*, inflict on themselves the most awful cruelties—such as casting themselves from stagings fifteen or twenty feet high upon sharp spikes or knives set in bags of straw—walking barefoot over heaps of fire—running spits, canes, or rods through their tongues and sides, and swinging on hooks thrust into the fleshy parts of the back. The following account of the manner of performing this torture is taken principally from Ward's account of the manners and customs of the Hindoos. The writer was for many years a missionary among that people and had seen what he describes.

When this shocking scene is to be exhibited, a high post is erected in some open place. A strong lever, of bamboo, is made to play or turn round on the top of this post, with cords at both ends. The man who is to swing falls down on his face. A person makes a mark on his back with dust. Another immediately gives him a smart slap on the place, or rubs the flesh very roughly to deaden the feeling a little, and pinches up the skin hard with his thumb and fingers; and a third thrusts an iron hook through the place marked, so as to take hold of about an inch of the flesh. This is on one side of the back; and then the same is done on the other, and the man gets up on his feet. He then mounts on a man's back, or is raised up from the ground in some other way; and the cords which are fastened to the hooks in his back are tied to one end of the bamboo. A rope at the other end is then pulled down by several men, until that end on which the man swings is raised up from the ground; and then one or more men running round with the rope, the poor victim is swung in the air.

Some swung only for a few minutes: others, for half an hour, or more. Some have been known to swing for hours. One man swung, it is said, three times in one day, on different posts; and once, four men swung on one post, which was carried round the field, while they were swinging, by the admiring crowd.

Some of these persons smoke while swinging, as though insensible of the least pain.—Others will take up fruit in their hands; and either eat it, or throw it among the crowd.—One man caused a monkey's collar to be run into his own flesh, in which state the man and the monkey whirled round together!

On some occasions, these devotees have hooks run through their thighs as well as backs. Five women swung in this manner, not many years since, near Calcutta.

In some parts of India, the man who swings has a sabre and shield; and makes motions, while swinging, like a man fighting.

It is not uncommon for the flesh to tear, and the person to fall. Instances are related of such persons perishing on the spot. A few years ago a man fell from the post at Kidurpoor, while whirling round with great rapidity, and falling on a poor woman who was selling rice, killed her on the spot; and the man died the next day. At a village near Bujbij, some years since, the swing fell and broke a man's leg. The man who was upon it, as soon as he was loosed, ran to another tree, was drawn up, and whirled round again as though nothing had happened.

The thousands of spectators who attend these scenes seem to care little for the poor wretch who is swinging. Nay, they make a kind of fair on the occasion; sounding their tom-toms or drums, and pitching tents for the sale of sweetmeats.

The reader should not think that the sufferings of the Hindoos, demanded by their religious books, and endured in one form or another, is limited to only a few. All their principal gods have festivals annually celebrated in their honor, some of which last several days, and at nearly all of which self-torture of some kind or other is inflicted; so that the sufferings occasioned by these inflictions, with what is endured by various classes of devotee beggars, and by worshippers who go long pilgrimages to celebrate temples, extend to a considerable portion of the whole population. These festivals, or seasons of Hindoo worship include more than one third of the whole year.

It should be remembered that these festivals, attended with all this uproar, confusion, indecency, self-torture, and often self-immolation, are the Hindoos' religious worship! How unlike the worship of the Christian Sabbath!—This is not a state of things that existed formerly and has long since passed away. It exists now.

PRESENT MORAL CONDITION OF THE WORLD.

In the commission given by our Lord to his disciples, what an immense field did he open for the exercise of Christian philanthropy and heroic enterprise! "Go ye into all the world; preach the gospel to every creature."

But what is now the spiritual condition of our race?—Five hundred millions, it is notorious, remain to this hour pagan idolaters, and one hundred millions more are the followers of the impostor Mohammed. Two hundred millions only are left wearing the Christian name; and in order to make the calculation respecting the real state of this remnant as favorable as possible, we will suppose the place of your residence to be a fair epitome of the whole Christian world. Is there one person in four there who appears to be brought decidedly under the influence of Christian principles? I fear not. We have then less than 50,000,000 of real Christians on earth at any given time, and all the rest (seven hundred and fifty millions) are living and dying without God in the world! And this is not the picture of the worst, but of the best period of time, next to the days of the apostles. Perhaps there never existed more good men on earth at one time than there are at present; and yet this leaves more than fifteen out of sixteen of the human race unacquainted with the salvation which is in Christ Jesus; and this havoc made by sin and death has continued without interruption, day by day, and hour by hour, through all the ages since the fall.

There is something so fearful, so tremendous in this retrospect, that I do not wonder that men who have never known "the terrors of the Lord," and "the exceeding sinfulness of sin," should reject the theory altogether. While looking down into this abyss, I am seized with a shivering horror. I tremble exceedingly.—And yet the truth which is here so deeply impressed on my mind is the same as that which I learn from the history of the fallen angels, left without a Saviour; from the flood; as that which I receive in Gethsemane and at Calvary; and which is irresistibly confirmed while I look at the civil, and mental, and moral condition of these 750,000,000 of pagans, &c. All proclaims the fearful truth, that there is a criminality, a turpitude, a desert in sin, which we cannot comprehend. And if it were the will of God, that the law should take its course, without mercy, to the end of time, what could we say? "Is God unjust that taketh vengeance? God forbid."

But if in this fearful condition the world is not to remain—if a brighter destiny, a most glorious transformation awaits it—and if the command "to teach all nations," has never been repealed nor suspended, then there must have been a most shocking neglect of duty somewhere.

Seeing so many prophets had painted this brighter period in the most glowing colors, and had raised their loftiest, their sweetest strains to usher in the reign and universal conquests of the Messiah; and seeing our Lord himself repeatedly referred to these hallowed days, and directed his disciples to a universal dissemination of his gospel, and to the work of universal teaching, how,—these records being read by the Christian church every Sabbath-day,—how shall we account for Christians having left, for seventeen hundred years, in a state of perfect brutality and crime 750,000,000 of deathless minds committed to their especial care by the Great Head of the Church.

What makes this neglect the more strange and unaccountable is, that the command comes from the highest possible authority—that this command is most express, and its meaning most palpable—that the being who issued it said, at the very time it proceeded from his lips, "Mark! I am with you, even unto the end of the world,"—that this command is closely connected with the eternal condition of all these successive swarms of men, eight hundred millions composing each generation—and that every one of those to whom the execution of this commission is confided, is supposed to possess the mind that was in Christ Jesus, who came "to seek and to save that which was lost," and to have, as the distinguishing feature of his character, an overwhelming sense of the value of the human soul.

How, with a provision perfectly commensurate with the extent of the commission—with a command, from the Being who was himself the atonement, that every creature should hear the gospel—with such proofs before us that this gospel is the power of God to salvation—how, with all these facts staring us in the face—how is it, that we have never attempted to carry these glad tidings beyond the walls of our own churches?

The cause of this total abandonment of effort, under such a leader, under such an inspiration, and with such prospects, is one of the most singular, and yet one of the most important inquiries, which Christians at this day can possibly institute.

It will be said, that for many centuries those who felt the genuine force of Christian principles, were in too depressed a state to make efforts for the spread of the gospel: their whole strength was required to preserve any portion of united existence. They were in the situation of men in a besieged fortress; attacks upon the territories of the enemy were out of the question. This defence, to a certain extent, must be admitted. But will He "whose eyes are as a flame of fire, and his voice as the sound of many waters," accept this as an apology for the indifference and inactivity of the last two hundred years—for the apathy of the present hour?

FROM REV. L. S. WILLIAMS.

Letter to the editor of the Western Recorder, dated Little-Rock, Arkansas Territory, Feb. 28, 1832:—

DEAR SIR—More than five months have passed since I left Utica with my family, on our return to the Choctaws. Since then, goodness and mercy have followed us, as hitherto.

Having spent about three weeks in the counties of Cayuga and Oswego, and parted with three of our children, whom we sent to the care of some Christian friends in the vicinity of Utica, we left my father's house once more on the 13th of October, and proceeded by the canal to Buffalo; thence, by the lake, to Erie, Pa. From Erie we travelled by stage to Pittsburg, and thence down the river in steam-boats, to Memphis, at the southwest corner of Tennessee. We spent one Sabbath on our route at Rochester; another at Niagara falls and the Tuscarora station; another at Pittsburg; and another at Cincinnati. At all these places, and at oth-

ers' where we spent any time, we experienced much kindness from Christian and other friends.

At Memphis we were met by a wagon, sent by our brethren in the mission to convey us on to Mayhew. This part of our journey was thro' a wilderness of one hundred and fifty miles—an Indian country, with but here and there a dwelling to be seen. Fatigue and exposure of health were expected, and fully realized, as the season was so far advanced. We were detained four days on the way by the severe illness of Mrs. Williams. It was indeed some weeks before she recovered from the effects of this part of our journey. We found the tent, which the ladies in Utica provided for us, very serviceable, when "camping out."

The very last part of our journey, when within two miles of Mayhew, was particularly perilous. Late rains had swollen the creek out of its banks, so that it was indeed a mighty stream, and the current was very strong. We had to leave our horses and wagon for the present, and to cross over in a frail canoe. Before we were ready to cross, we were shrouded in the darkness of night, in a dismal swamp and dense forest. Heavy peals of thunder and a torrent of rain made our situation still more trying. But the vivid lightnings, while they discovered to us the danger of our situation, enabled us to steer our way among the trees and shrubbery, until we could find a landing place. An unseen hand protected, and brought us at length to the embrace of our beloved missionary associates. We arrived on the 25th of November, and remained at Mayhew until the 16th of January, when we set out on the new mission to the emigrating Choctaws.

We journeyed from Mayhew in a wagon about two hundred miles to Vicksburg, a little village on the Mississippi river. There we met Rev. Alfred Wright, and wife, who had come by sea from New York to New Orleans, and were thus far up the river on their way to the western Choctaws. They had been detained about a month at Vicksburg, partly by brother W's ill health.

From Vicksburg we sailed up the great Mississippi about three hundred miles, to the mouth of White river, where we had to wait for a boat in the western trade. At length we sailed in the "Saratoga," first a few miles up White river, then through the "cut off," into the Arkansas, and so on up this fine river, three hundred miles, to this town, which is the capital town, or seat of government for the territory.

We have been here about ten days, and are preparing to journey hence southerly, across the territory, to Red river, and so up that to the new Choctaw country. We have about two hundred miles further to go, before we see our people in their exile. The roads are almost impassable, and we go with an ox team; so that it will be yet many days before our journeyings are ended, unless we sooner end life's toilsome journey. What is before us we know not. But

We'll praise Him for all that is past.

"And trust Him for all that's to come."

Mr. and Mrs. Wright are with us; but his feeble health requires him to remain here for the present; so that I must go on alone as it

were, into the great western desert, and seek up the wandering lambs of Christ's flock. My responsibilities are exceedingly great; my strength is weakness, and my wisdom folly. Will not the friends of the Choctaw mission still remember us at a throne of grace.

With respect to the Choctaws, I hope to be able to communicate some interesting facts at no very distant period. A word or two must suffice for the present. It is estimated that about one fourth part of the nation, or 5000 souls, have emigrated to the west this season. The greater part of these were removed at the expense of the United States government. Numerous wagons, on both sides of the river, and several steam boats have been employed in this business. Those Choctaws who preferred it, have borne their own expenses, with the privilege of drawing rations, whenever they come to a deposit of provision; and such are to receive \$10 a head in cash, when they arrive. All parties have suffered extremely. They were late in commencing their journey; and the winter has been uncommonly severe.—During four tedious months, some 4000 persons have been almost without a shelter, and many of these very destitute of clothing.—About half of the 5000 have been four months on the way, and have not yet arrived. Numbers have terminated their sufferings by the way; and they have lost several hundred horses. One thing soothes the mind at the recollection of these things. The agents employed in providing for the emigrants, have commended themselves to every good man's heart, by their humanity and fidelity. Most of them are much endeared to the Indians on this account.

Ever your's in the gospel,
LORING S. WILLIAMS.

MISCELLANEOUS.

THE LAST GENERAL CONFLICT OF THE CHURCH.

Letters from the Rev. Robert Stuart of Ky., to the Editor of the Philadelphian.

No. I.

REV. AND DEAR SIR,—You will suffer me in kindness, freely to suggest to you a few tho'ts on the signs of the times.

It has been a matter of opinion with me for some time, that the last great conflict which the Church has to encounter, and in which she is to triumph, will respect error in doctrine and discipline. The adversary was in the first instance permitted to attempt to destroy the Church by violence. Hence the flood-gates of persecution were opened, and the blood of the martyrs flowed profusely; but in the overruling providence of God, that blood became the seed of saints. In this attempt he was frustrated, and the Church triumphed. The second attempt was by reason and philosophy. Hence a succession of men distinguished for wit, reason and philosophy, were permitted under the most favorable circumstances to assail Christianity; and in this attempt also he was foiled, inasmuch that now few are found openly to assail Christianity; and the concession is general that the Bible is true. Now the King

and Head of the Church permitted the assaults from these two quarters to be made with such violence, and to be continued so long, as to decide beyond controversy that the church was not to be suppressed either by the violence of persecution or the subtleties of philosophy.—Now if we divide the assaults of the adversary into three grand periods, there remains one more tremendous conflict through which the Church has to pass, before she enters into her millennial glory. What that is likely to be in my estimation, and which is already commenced, I will briefly suggest. The concession is now general, that God's word is true; but what that word teaches as a system of doctrine and discipline, has long been a matter of controversy, not yet decided; for upon this subject the Christian community is divided into a thousand fractions. Now it appears to me, that God will decide this point as certainly as the former, before the Church enters into her glory, that the Church in her millennial state may rest, without any controversy, on the true foundation, Christ. The contest which is ultimately to decide this point, has, in my opinion, commenced; and I judge so for the following reasons, predicated on the signs of the times.

1. There is in operation at the present day a more general, violent, and uncontrolled rage for speculation on the system of divine truth, than ever has been witnessed at any former period. I say *general*, for it pervades all the evangelical churches in Europe and America. I say *violent*, for it is not now as formerly sectary against sectary, and thus the warfare a foreign one; but it is an intestine or civil war, for every household is divided against itself; and as civil warfare has always been characterized with more violence and cruelty than foreign, so it is in the present case. With every weapon that can be devised, brother is murdering (in reputation) brother; fathers, sons; and sons, fathers; and the devil and hisimps of earth and hell are looking on with infernal grin at the cruel sport. I will name a circumstance or two in the Providence of God which renders the facility for carrying on such a warfare greater than it has been at any former period. Hitherto it was necessary to conduct a warfare of this description by *pamphlet* against *pamphlet*; a mode too expensive and difficult to get into general circulation; but now it is religious periodical—(ah! religious periodical!) against religious periodical, which, owing to the rapidity of transportation, in a few days passes from one extremity of the continent to the other; so that whatever new notion or speculation, crimination or recrimination, is invented in Boston, New York, or Philadelphia, we are blessed or cursed with it in a few days, in the West. Suffer me, dear brother, to speak freely. The religious periodicals, like the political, if they do not speedily change their course, will prove a curse instead of a blessing to the Church of Christ. Instead of being the *heralds* of good tidings, respecting the triumphs of the cross; and the vehicles of instruction to the Church, their most prominent feature is to originate and cherish party and even personal strife. There must be a change, or every good man will abandon them and he ought.

2. Another circumstance is, directly or indirectly laying aside creeds and confessions: *directly* by an open disavowal of them,—*indirectly* by adopting a new phraseology, by which the doctrine is insidiously explained away. This, as you know, has always been the plan of innovation. Campbell by the former has rent the Baptist Church to atoms; and by the latter, (Neology shall I say?) the Presbyterian Church is likely to share the same fate. In short, are there not sufficient facts to justify the opinion, that God is suffering the various systems to be put by speculation in such a tremendous whirl, that the light substances will finally be thrown off, and the Church be consolidated upon the pure, simple and genuine truths of the Gospel? Did God so permit it that infidelity attacked Christianity with every possible form of argument, that the friends of Christianity might rebut and confute it,—and will he not permit speculation to assail the system of truth in every possible form, that its advocates may have an opportunity of vindicating the Gospel system of truth with as decisive and glorious a triumph as ever truth obtained over infidelity?

3. Another facility to indulge in speculation and spread it, is furnished by our Theological Seminaries. These are the fountains; if once corrupted, all is lost. They ought to be regarded by the Church as the apple of her eye. Should Princeton Seminary, for example, be radically changed—should her present able and orthodox teachers die, or be removed, to give way to speculators or system-makers, then would be witnessed the truth of what I suggest.

4. Another facility in connexion with our Theological Seminaries is furnished by Missionary Societies. The Theological Seminaries will furnish the men, and missionary funds will send them forth from Dan to Beersheba. Should a rage for speculation prevail in a majority of the Presbyterian and Congregational churches, and they avail themselves of the facilities suggested, then may be applicable the interrogation of our Lord, when he comes, (i. e. in the millennium,) shall there be faith on the earth? Error shall so generally prevail that the advocates for the truth will be comparatively few.

5. Another means through which errors of speculation may be spread with great facility, is the *abuse of revivals of religion*. When the passions are excited and the understanding weak, a revival is like clay in the hands of the potter, which may be formed to any shape the demagogue pleases. Hence divisions and heresies have generally followed revivals. And it is to be feared, owing to the manner in which revivals are now conducted in the Church, that in many places a number of ungodly members are entering the Church, which will in future be her greatest plague. I have witnessed three revivals, and know a good deal on the subject from experience. What responsibility rests upon the officers of the Church in time of revival!

6. Another sign of the times, boding ill, is the fact that the truths of revelation are to be tested by common sense or reason. The pride of reason has excluded the truth from the German churches and will do so wherever it prevails.

Now take into view the facts at which I have just glanced—the rage for speculation and innovation—the violent exertions to sustain certain party measures and to destroy the reputation and influence of certain individuals who are supposed to stand in the way—the facilities by which errors of every character may be circulated, and I ask, is there not room to conjecture that there is to be a mighty conflict between truth and error? Error may prevail and doubtless will for a time, but there is no doubt of the final triumph of the truth. It will come out of the furnace like gold out of the refiner's fire, burnished and bright, purged from all its alloy. Let speculators and system-makers take care; for their systems are to be tried as by fire. All the hay, wood, stubble will be burned up, and they themselves saved as by fire. "Offences must needs come, but, wo to that man by whom they come," is a solemn and awful admonition. Let him that thinketh he standeth take heed lest he fall. How melancholy a thing is it to pass through some of our beautiful groves in Kentucky after a hurricane has passed them! Trees that were thought to stand like the oaks of Bashan, or the cedars of Lebanon are upset, or dreadfully shaken and dismembered. So we have seen it in the Church, by the blasts of heresy. But the truth is mighty and will finally prevail. What is that truth?

THE DISCUSSIONS IN THE PRESBYTERIAN CHURCH.

On the subject of the discussions which are agitating the minds of many in the Church, a member of the Synod of North Carolina, writes to the Editor of the Southern Religious Telegraph, as follows:

Dear Brother,—I am another of those who are highly pleased with the stand you have taken in relation to the unhappy, unchristian, and I must be allowed to say, ungodly dispute that has been carried on so long by some of the members of our body. All the infidels and heretics in the land, have never done so much, nor could they do so much to weaken, disgrace, and to destroy Presbyterianism, as this unhallowed strife about the pre-eminence. How must our church appear in the eyes of other denominations, and in the view of men of the world, when our Doctors, our Fathers and Brethren in the ministry, are found in the public papers abusing, and accusing each other of prevarication, misrepresentation, and falsehood, and laboring to prove the accusation true? Must they not conclude that we are all rotten, rotten to the very core? I know not how they can draw any other conclusion. I am truly glad that you have refused the use of your paper to spread this disgrace before the eyes of mankind. My soul is sick with what I see of this thing in other papers. My heart bleeds over it, and its direful consequences. And our church, perhaps, for centuries to come, must bleed under it, and may God in infinite mercy grant that she may not be so mortally wounded by her sons, her Fathers, and her Doctors, as finally to bleed to death! O Brother, let your

paper raise a friendly cry, and call on those men to pause and look around them and see what they have done, and what they will do, if they persevere in this cruel work. A work in which, doubtless, Satan, and all the enemies of our church greatly rejoice. Call on them to reflect and pray—pray each for himself, that he may be made to see, and feel, and act right—then pray for each other—then with and for each other. If they would cease work and unite in obeying the exhortation of the apostle, "*Let us consider one another, to provoke unto love, and to good works; not forsaking the assembling of ourselves together*"—then good might come—then good would come. Then they that love Zion and her peace, would rejoice. Then this stain would in some degree, be wiped away. Then this deep and ghastly wound begin to heal. Then might our church "look forth as the morning, fair as the noon, clear as the sun, and terrible as an army with banners." O let all that love Zion throw their influence and their prayers into the breach, that it may be healed.—Let them incessantly intreat the Almighty to put forth his holy hand and heal this "wound wherewith he was wounded in the house of his friends."

Yours in the best of bonds,

[From the Philadelphian.]

AN UNREASONABLE DOUBT.

Be it known to this Christian community, there are editors of papers calling themselves religious papers, in this country, who regard the excitements now prevalent, in consequence of preaching Bible truth, as not revivals of religion. *There is then no religion on earth.* No man can point to a single feature of religious experience or practice that looks at all Christian, which is not produced or heightened in the existing revivals. If to boast of orthodoxy be alone religion, then, indeed, the case is altered. But let any test, which can be drawn from the Bible or the primitive church be applied, and we need no microscopic powers of vision, to see bright examples of piety increasing in every church where revivals exist. The subjects of my boasting will doubtless give the glory to God, but I would ask any skeptic in this matter to tell me, why a single church in this city is so distinguished for the numbers that assemble to pray for the heathen—for the contributions made at the monthly concert—and for her liberality to every benevolent object? Why are her members so much engaged in prayer, so anxious for the conversion of dying sinners? How comes it that her new converts are zealously pressing forward in all the work of the Lord? I put these questions to any one who feels disposed to sift the matter to find what is truth. The cause of these effects is obvious to those who have been in the assemblies of this church. They have seen the glory of God there—a glory scarcely less visible than was witnessed on Sinai's mount—a glory that struck to the ground many a hardened sinner, and proved his life only when he believed in a crucified Redeemer. All this is manifest as the light of heaven, and none but the blind or wilful can question it.

Will it be said that this is an unceremonious

denunciation of an opinion held by Christian brethren? Be it remarked, then, these brethren can only receive credit for even a moderate share of discrimination in spiritual things, by losing their credit for the most superficial knowledge of passing events. Who does not know that the externals of true piety every where result from the current revivals? The ranks of the swearer, the unjust, the extortioner, the drunkard, the Sabbath breaker, the scoffer, the infidel, all contribute during these excitements, to swell the list of those who use the language and imitate the conduct of Christians. As to the question, are they really born again? the evidence is neither more or less, except being unusually full, than has always satisfied Christian candor among the pious of any name whatever.

It has been said, "these pretended converts are not taught their dependance upon the Holy Spirit." A statement so exactly at war with fact in ninety-nine cases out of a hundred, and in the remaining one, only true when technicalities are made the test of men's sentiments, needs no answer. It has also been said, "sinners are not taught the nature of repentance." They are taught to forsake sin, which answers the same purpose as to *repent*, and is just what our Saviour required men to do, when he commenced preaching. As to any nature of repentance except such as is manifested by forsaking sin, it may be safely left in the dark. **TRUTH.**

MINISTERIAL ZEAL AND COURAGE.

Two things that are exceeding needful in ministers, if they would do any great matter, to advance the kingdom of Christ, are zeal and resolution. The influence and power of these things to bring to pass great effects, is greater than can well be imagined. A man of but an ordinary capacity, will do more with them, than one of ten times the parts and learning without them. More may be done with them in a few days, or at least weeks, than can be done without them in many years. Those that are possessed of these qualities, commonly carry the day in almost all affairs. Most of the great things that have been done in the world of mankind, the great revolutions that have been accomplished in the kingdoms and empires of the earth, have been chiefly owing to these things.

The very sight or appearance of a thoroughly engaged spirit, together with a fearless courage and unyielding resolution in any person, that has undertaken the managing any affair among mankind, goes a great way towards accomplishing the effect aimed at. It is evident that the appearance of these things in Alexander, did three times as much towards his conquering the world, as all the blows which he struck. And how much were the great things which Oliver Cromwell did, owing to these things? And the great things that Mr. Whitefield has done, every where, as he has run through the British dominions, (so far as they are owing to means,) are very much owing to the appearance of these things, which he is eminently possessed of.

When the people see these things, apparently in a person, and to a great degree, it awes them, and has a commanding influence upon their minds; it seems to them that they must yield;

they naturally fall before them, without standing to contest or dispute the matter; they are conquered as it were by surprise. But while we are cold and heartless, and only go on in a dull manner in an old formal round, we shall never do any great matters. Our attempts, with the appearance of such coldness and irresolution, will not so much as make persons think of yielding; they will hardly be sufficient to put it into their minds. The appearance of such indifference and cowardice, does, as it were, call for and provoke oppositions.

Our misery is want of zeal and courage: for not only through want of them, does all fail that we cease to attempt, but it prevents our attempting any thing very remarkable for the kingdom of Christ. Hence, oftentimes it has been, that when any thing very considerable, that is new, is proposed to be done for the advancement of religion, many difficulties are found out, that are in the way, and a great many objections are started, and it may be, it is put off from one to another; but nobody does any thing. And after this manner, good designs or proposals have oftentimes failed, and have sunk as soon as proposed. Whereas if we had Mr. Whitefield's zeal and courage, what could not we do, with such a blessing as we might expect?—*President Edwards.*

[From the Sabbath School Treasury.]

COURTESY; ABRAHAM A GENTLEMAN.

My young reader may think the appellation *polite*, as applied to this grave and remarkable old man, as rather singular, and not less singular that I should call him a *gentleman*. But he was so indeed. Not that he wore the dress or made the flourishes of a modern beau. He might not have been able to handle a cane as genteelly; or make a bow as fashionably; or drink a glass of wine as politely as some now called gentlemen. But none of these things are essential to *true politeness*. This quality consists as much in the feeling of the heart, as in any external conduct. What are all the outward graces of one's deportment, if the heart is not filled with warm and generous emotion? Of what use are a man's polite salutations and genteel attentions, if they belie the heart; if his soul has no sympathy with them.

True politeness essentially consists in a respectable deference for the characters, and in an heartfelt and manifested interest in the welfare of others. True politeness is the external evidence of the dominion of "the law of kindness" over the heart.

But let us look at Abraham's character in reference to this point. I will appeal to only a single incident in his history. This was his reception of the three strangers, mentioned in the eighteenth chapter of Genesis. "And when he saw them he ran to meet them." He did not remain in churlishness or sullenness or sloth in his tent. He was deeply interested in showing them attention, for he ran to do it. And as he drew near, his salutation was not abrupt or obtrusive; but in the highest degree courteous and respectful. "He bowed himself to the ground, and said, My Lord, if now I have found favor in thy sight, pass not away I pray thee,

from thy servant." He politely invites them to find shelter from the heat under the shadow of a tree, which probably overhung his tent. And he proceeds at once to offer more substantial testimony of his kindness. "And I will fetch a morsel of bread and comfort ye your hearts."

See too the diligence and earnestness of this good man in his polite attention to his guests. "And Abraham hastened" to his wife with the message "to make ready quickly," the cakes for the entertainment. "And he ran to the herd" for a calf, tender and good. And the young man, directed by his master, "hastened to dress it." And when the preparations were made, Abraham sets the food before his guests, and "stood by," under the tree, kindly attentive to whatever might be their further wants. And when their interview was ended, their polite and hospitable host "went with them to bring them on their way."

1. How amiable and lovely is a courteous spirit. Who can contemplate the generous hospitality and kindness of this venerable patriarch without heartfelt commendation? There is something so attractive and winning in this conduct, that my young friends cannot read and ponder upon the scene without feeling a greater respect and more affectionate interest in this good old man, than could have been otherwise the case.

2. We can see a reason why courtesy should be enjoined by divine authority. "Be courteous." 1 Pet. iii. 8. It renders the character attractive. Founded on Christian principle and feeling, it endears men to each other. It wins respect. It gives influence. It may therefore, be very subservient to the cause of religion. How much more can one do to recommend piety, who displays the polite, hospitable, and engaging deportment of Abraham, than one who is clownish and rude, or gloomy and forbidding in his manners.

3. Let me urge the divine injunction, on all my young friends, "Be courteous." What happy scenes would universal obedience to this precept present! What an ornament to youthful character! How would it endear youth to their parents, friends, associates, and community at large. Springing from right principles, it would please the Lord. Abraham's courtesy and generous hospitality, won the interest of his illustrious visitors, and one of them was the Lord! Emulate, dear youth, this good old man, this courteous and venerable patriarch. His hospitality, kindness and piety, have been rewarded by a welcome to the world of glory. Likeness to him will give you a similar inheritance.

H.

From the Sunday-School Record.

WHAT MAKES THE DIFFERENCE?

During the last summer there was a revival in —, and among those who became pious were seven members of the Sabbath school. Five of these seven belonged to one class, consisting of six individuals. This class was taught by Miss —, the instructors of the common school in the place, and one of the remaining two who became pious in the Sabbath-school, was one of her pupils.

On inquiring in regard to the manner in which Miss — instructed her class, I was told "she is very faithful, and every week endeavours to impress the truth upon the hearts and consciences of her hearers and she doubtless prayed for them in her closet. In that Sabbath-school were more than one hundred scholars, and some eleven or twelve teachers, but there were found among them all, only these seven, who repented of their sins and gave themselves to Christ. Now I should like to inquire, *What makes the difference?* Here are a hundred children who have the same portion of Scripture to study from week to week, they use the same question book, hear the same preaching, and so far as appears, are equally well instructed at home; many of them are serious and solemn, and seem to feel the strivings of the spirit but only seven submit to God, and five of those from a single class. Again I would ask, *what makes the difference* between this and the other classes in that school? Most of the teachers I believe are pious.

It may throw some light on the subject, if I state further, that this same teacher once had a class in the Sabbath-school at C—, and during the last summer she heard from that class, that every one of them had become the friends of God.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 14, 1832.

UNIVERSALISM.

"The tree is known by its fruits."

The first of the following articles was written by a Universalist preacher, and communicated to a universalist paper published in Hartford; and Universalist cannot reject the testimony of their own witnesses. The writer is one who professes to be a minister of Jesus Christ, and who has been engaged for some time in this city in his master's service. He appears to be as deeply interested in the welfare of our youth, and others who are blind enough to follow him as the preacher of old was in the happiness of our first parents, when he said unto the woman, "ye shall not surely die." We would caution those who are listening to the joyful news that there is no hell, that peradventure they may never find the way to Heaven. We hope you will examine this letter from your spiritual guide, and see how it compares with the pure precepts that Christ taught his followers, and see, after you have read the statement that follows it (which we are assured is true,) if you can be satisfied with a religion that tolerates such things from the lips of its ministers.

[From the Register.]

In the "Religious Enquirer" of the 24th inst a consumptive and billious paper, published at Hartford, an article appears purporting to be written by one "Theophilus Fisk" to the Editor; which contains, among other items of important news, the following.

"At a late meeting of the Presbyterian Society in Woodbridge, the Universalist members out-voted the Orthodox—elected their own officers—and appropriated the church, which is a beautiful building, nearly new, to the worship of that God, 'who is the saviour

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of all men.' The society has a fund of about five thousand dollars. The Presbyterians now must either leave the society or pay taxes to the support of Universalist preaching. 'The end thereof is not yet,' this is 'the beginning of sorrow.' Let not the Universalists build any more churches, it is much easier to ballot for a church than to build one."

Rev. Theo. Fisk.

We would not trouble you Mr. Editor, with any animadversions on the above silly and impertinent article, were there not some few people abroad, who may give a sort of half way credence to the Apocryphal authority of Mr. Fisk who would give no credit to the sayings of the new pledged Editor himself: of the Religious Inquirer. As it is, perhaps any reply to him is a work of supererogation—for his readers do not distinctly understand whether he, like his worthy predecessor, will not prefer that his correspondents should confine themselves to fiction rather than to truth.

But to the article in question. Let us see how a plain tale will put it down. Some days since the Congregational society of Bethany (Woodbridge,) voted to alter the time of holding their annual meeting from December to the first Wednesday in March, and also at the same time passed a resolution that five days notice should be given by the society's committee, previous to holding the same. It would seem that the committee forgot to perform this newly assigned duty, and accordingly neither posted any notices themselves, nor requested any to do so for them. It appears however a notice was put up by some unauthorized person and the Universalists prepared to execute a *long contracted* scheme accordingly. By dint of hard riding and strong liquor, a few recruits were assembled at an early hour at a tavern near the meeting house, the keys of the church were procured, and whilst the Congregationalists were considering out of doors, the lawfulness and expediency of holding a Society's meeting under an illegal warning,—the Universalists emerged from the tavern, suddenly entered the house, opened the meeting, elected a society and bank Committee, a Clerk, Treasurer, &c. all in ten minutes, and forthwith adjourned to the aforesaid tavern—where nothing more was heard of them until evening—when some of them repaired to the school house in another part of the town, where the rector of an Episcopal Church was to hold an evening lecture. Here after barricading the school house, threatening and frightening sundry elderly females and young boys, and enacting other brave feats, they retired to talk over the achievements of the day. No resolutions were passed touching the appropriation of the "beautiful" meeting house, "nearly new," to any object whatever, and the funds were all left in *statu quo*—none of them being voted to the support even of Mr. Fisk.

"The end thereof is not yet." A new meeting, legally warned and has been subsequently held—officers have been legally chosen—the new recruits have been expelled the society, some as being Universalists, and a few respectable men, as being disaffected, as was thought to the welfare of the Congregationalists.—This is the real "beginning of sorrow" to the Universalists. We presume they will speedily find it a more difficult task, to obtain actual possession of the churches of other denominations, than it is "to ballot" for them. No doubt Mr. Fisk, in reality entertains similar sentiments, whatever his advice may be, for it appears that instead of assembling, what Lorenzo Dow would call his "rag-tag and bob-tailed forces," to ballot for one of the New Haven churches, he is actually hunting up a building lot, whereon to erect a Universalist Insurance Office, of which he will act as President, at a salary of five hundred dollars per annum.

When Messrs. Fisk and Andrews feel disposed to publish any more pleasant fables respecting Woodbridge, we should advise their withholding those papers containing them *from us*; and always to locate

their anecdotes as far as possible from their readers. It is but a short time since we were wonderfully edited and enlightened with the account of a debate, published in the "Enquirer," said to have taken place in this town, between Dr. Taylor and the Rev. Mr. Curtis on the one part, and Mr. Noyes, a Universalist preacher, on the other,—and which was remarkable only, for containing what Mr. Noyes *would* have said at the time, could he have only *spoken* as well as he *wrote* afterwards,—and an almost utter forgetfulness of what Messrs. Taylor and Curtis did actually say. When the report of the discussion reached Bethany, it was immediately understood as a shallow attempt, on the part of Mr. Noyes, at popularity among his brethren. He has not since been seen, or his spectacles either, (we grieve to say it) by any of the inhabitants of

WOODBIDGE.

"THE CHILD'S BOOK ON THE CREATION.—The first of a Series of Works on the Bible, on a similar plan." BY REV. CHARLES A. GOODRICH.

We have given this little book a careful perusal—and the impression left on the mind is one of unmingled approbation and pleasure. Though small in compass, it is vast in object and design, and many striking thoughts are elicited of the grandeur and power of God, as viewed in the works of his hand.—Great care has been taken to discriminate between probability and certainty, between conjecture and discovery—thus guarding the youthful mind from the effects of receiving what may be presented in the form of fiction, with the same credit they bestow upon facts.

The author has suspended his design of completing the series upon the reception which this first number shall receive from the public. We sincerely hope that he will be induced to continue the work, and meet with ample encouragement from the public generally, as well as from the friends of religion and Sabbath Schools. The book is profitable for instruction to all.—Read it, and judge for yourselves. It can be procured, at the Sabbath School Depository of Messrs. Durie & Peck, of this city, by whom it is published.

We understand that the building hitherto occupied as the Chatham Theatre, Chatham street, New York, has been hired for ten years, and is to be fitted up as a church. The enterprise is undertaken by some gentlemen from the Rev. Mr. Parker's church, and a third Free Presbyterian church is to be formed there, over which the Rev. Mr. Finney has consented to settle as Pastor. This will be the second colony from that church within two years from its commencement.

The expenses of purchasing the lease and fitting up the building, amounting to about \$8000, are defrayed by the contributions of the friends of the cause at large, upon the condition of its being open for holding the anniversaries of the leading religious societies.

Thus, an extensive hold of wickedness is broken up, accommodation is afforded to the religious community, and a new church is formed in a part of the city where it is very much needed. The place is capable of containing about 2500 people and an effort is making to have it ready for the anniversaries in May next. These Free Church people drive ahead to some purpose.

D.

[For the Religious Intelligencer.]
INDIAN MEETING.

Mr. Editor,—Permit me through the medium of your paper, to suggest a few thoughts in reference to a meeting of a very interesting character, which I had the pleasure of attending on Sabbath evening last, in the Methodist church in this city. The Rev. Mr. Case the superintendent of the Methodist Mission, Upper Canada, (who, it will be recollected, interested our citizens a few years since with the performances of several Indian children, and by that means gave abundant evidence of the success of his labors among those poor degraded beings,) was present at the meeting in company with two native preachers, one a Mohawk and the other a Chippeway. Mr. Case gave a very interesting statement of the progress of the mission cause among the different tribes with which he has been laboring, and stated a number of facts, illustrative of the happy effects of the gospel of Christ upon the habits and character of the Indians. But, if I am not mistaken, the chief interest of the meeting consisted in the exercises performed by the Indians themselves. To me it was truly delightful to behold two converted red men, seated in the house of God, in the midst of a christian community, who but a few years since were roaming wild among the hills and dales of their own native forests, ignorant of God and the bible, with no higher purpose than the gratification of their sensual appetites—with no other church than a still, and no better God than their whiskey; such a sight, I repeat, was truly delightful. But to hear from their own lips the language of piety was still more cheering. One of the Indians being unacquainted with the English language, made a short address in his native tongue which was interpreted by Mr. Case. The other, after speaking a few moments in his own language, gave a very entertaining address in tolerable English. He said that about seven years ago, one Peter Jones, (a converted Indian) came among his people and had a meeting, and he went in to see what he had to say. He was then a poor drunken Indian, always wandering in the woods and thought when he died, he should "go away where the sun set," along with all his brethren, and find "plenty buffalo and good hunting ground." But this Peter Jones said in the meeting, that there was two places where all people would go to: one very dark bad place, and one narrow way which go up to very good place. This, said he, made me feel very bad in here, (putting his hand upon his heart,) I felt I was very bad, and I think great deal 'bout what I hear at the meeting; when I go home, four days and four nights I think very much, could not sleep and eat much; by and bye I go to 'nother meeting—call them prayer meeting. There I feel very bad, kneel down with some others and pray to God; by and bye, I get up, feel better, feel very good, love God; I feel very light, could run very fast, every thing seem new, did not want to go any more in the woods, but want to stay with white people and go to meeting. After making this brief statement of his own conversion, he said, "Dear white brethren and sisters, we thank you very much for what you have done for us poor Indians. You send us missionaries and you send the bible: we very glad and thank

God. You see your prayers have been answered, the Indians no more drink whiskey and get drunk, but now we pray to God and love one another. I cannot talk with my brother here, (putting his hand on the shoulder of his companion,) I dont understand his language, I cannot talk with you much, but soon we all go up to God, and then there is but one language." It was stated by Mr. Case, that this Indian immediately after his conversion started into the wilderness, and went seven hundred miles into the interior, preaching Christ to his brethren, and that ever since he had been constantly engaged in spreading the knowledge of his Savior, and doing good as he had opportunity. One anecdote related of him, while in this city, it may not be amiss to state. Something was said in his hearing about Universalism, when he immediately asked what it was; and being told that there were men among us who taught that all men, good, bad and indifferent, would finally arrive at heaven, and that that was Universalism, he shook his head and said, I should think it must make a great many bad people. At another time he asked, if those people who disturbed the meeting by getting up and going out were not Universalists; saying that the drunken Indians did never go out from meeting until after the blessing was pronounced. And again in the evening he was much disturbed, saying, that he was afraid of those Universalists. It is not strange that an unprejudiced mind should imbibe such ideas of the legitimate tendency of this absurd doctrine.

But to conclude. What an interesting spectacle must such a scene be to angels, who are abroad in the world on their embassy of mercy? What an interesting spectacle to the eye of the Saviour who sits enthroned amid heaven's songs? What a delightful scene for the admiring throng of the redeemed, to behold the wandering and debased Indian returning from his vicious and licentious habits, and following in the footsteps of the Saviour? I cannot but rejoice with my Methodist brethren in the abundant success which has thus far attended their labors among the Indians; and I apprehend that if we could but be permitted to ascend some mountain top, overreaching the vast extent of country now inhabited by these Indian tribes, and witness the change which the introduction of the Gospel has effected, we should say, God speed you. Contemplate for a moment what these tribes were—reveling in the blood of each other, destroying the lives of their own children, subjecting the tender female to the most brutal and slavish servitude, rioting in drunkenness and debauchery, and under this load of guilt passing into the presence of their final judge—and then contemplate what they now are; reformed, christianized, and temperate in their habits. Instead of the war whoop and the murderous yell, the voice of praise and thanksgiving to God now reverberates through their vallies and echoes from their mountain tops.—They have schools and churches, they live in the enjoyment of christian friendship, animated like other Christians with the hopes of the gospel.

But let us lift up for a moment the curtain which separates from eternity, and with the eye of faith behold hundreds and thousands of ransomed spirits from among these red men of the forest, chaunting around

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the Redeemer's throne, and striking their harps to the everlasting song of redemption, and how does the subject magnify before us!—how are we constrained to renew our efforts and devote our whole lives to the great business of spreading the knowledge of the Saviour's name! Let us who profess to love Christ, and enjoy the privileges of this happy land, be up and doing our master's will, so that when he comes at the last day, we, with the millions of every tribe from every quarter of our globe, may be gathered into mansions of eternal rest, there forever to unite with one language in celebrating the praises of our great Redeemer.

A FRIEND TO THE INDIANS.

[For the Religious Intelligencer.]

THE CLAIMS OF EUROPE UPON AMERICA FOR THE GOSPEL OF CHRIST.

In estimating the number of nations to the conversion of which, the efforts of the christian world are to be directed, we usually limit our views to those who have never received the light of the gospel—The six hundred millions, whose immortal interests furnish so strong an appeal to our benevolence, are exclusive of such communities as are wholly or partially christianized—But among this latter class there is still a large proportion, who have no knowledge of Christianity, except as united with error, and upon whom its influence is so hindered by the profligacy and corruption of its friends and followers, that it becomes an object even of loathing and disgust. The nations of Europe, to a large part of whom this description will apply, have a strong claim to our sympathy, and ought to participate in the efforts of christian benevolence.

In taking a partial review of this subject, we will first glance at England, not as belonging to the class we have named, but as holding the highest rank among the nations of the eastern continent with respect to religion and morality. She may, from these circumstances, reasonably be expected to exhibit to them the example of what a christian nation ought to be: but with all the influence of her government thrown into the scale of political protestantism, there is much wanting to render her efficient as an example to others. Her establishment is especially deficient in what constitutes the most effectual part of ecclesiastical influence—the power which converts men to God. In many of her churches, as is well known, active vital piety scarcely can be said to exist; or if it does, it is almost lost amidst the surrounding corruption and worldliness—But with these churches where the spirit of the Gospel does exert its sanctifying influence, upon both ministers and people, whether in the establishment or among dissenting denominations, there are deficiencies, which limit very much their usefulness—We refer to the want of closeness and discrimination in the manner of presenting truth, and to the defectiveness of the Theological views generally prevalent.

A gentleman who recently visited London, and who had full opportunities for observation, states that in presenting the gospel, it does not come with powerful appeals to the consciences of the wicked, as a class distinct from the righteous; neither are there presented such views of the obligations and responsibilities of man, arising from their relations to the law of God, as

are adapted to produce convictions of sin and lead to repentance.

It may not be amiss in this connection to state a fact, which we have already heard mentioned in public and believe it to be well authenticated. A minister from New England recently preaching to a congregation in England, was describing the exercises of a new born soul: a member of the church at the close of the sermon remarked, that it was not possible that such feelings were necessary to constitute a Christian, for he had been a professor of religion fourteen years, and had never experienced any thing of the kind! This anecdote tends to illustrate what we have said respecting the want of discrimination in preachers.

These deficiencies are to be ascribed in part, we presume, to the defectiveness in their Theological views. Without a clear perception of the nature and extent of human obligation, it is impossible to enforce it. Unless we feel that mankind are lying under a law which though they have broken they might have kept, and may now obey; that their departure from holiness is not an accidental misfortune, for which they are rather to be pitied than blamed, and not a voluntary choice of a course of disobedience to the commands of God; it is not impossible with any confidence to charge their guilt upon them and call them to repentance. Unless we believe that salvation may be attained by any one, it is inconsistent to make a free offer and enforce the charge of guilt for rejecting it.

These are conceived to be the difficulties by which the preaching of the gospel is hindered in England. Their interest is excited by accounts which they receive of revivals with us—the inquiry seems to be made, why these things do not take place among them! We believe there are praying hearts there, and hope that in the course of their inquiries they will discover that there are no circumstances so intimately connected with these results, as the clear and faithful exhibition of truth, accompanied by a spirit of earnest prayer.

But the christians of England are men of enlarged feelings, and the reports of their benevolent societies tell us that they are not backward in listening to the calls of the destitute. And we think it is not an assumption to say that the Church of Great Britain is at this moment doing more for the salvation of the heathen world, than for the condition of her own population.

S. D.

(To be continued.)

For the Religious Intelligencer,
"A TIME TO DANCE."

Mr. Editor,—Often has the humble follower of Jesus been pained by witnessing the "refuges of lies" to which men often run in order to hush their own consciences, and to defend themselves in the eyes of the world. Nothing is plainer than that the whole tenor of the word of God is opposed to the practice of dancing as it exists at the present day. But notwithstanding this, many persons who profess their belief in the divine origin of the Bible, and even I have known some mothers, professors of Religion, who looking on their daughters with all the emotions which beautiful forms and cultivated minds could excite,

have gone to the Holy Scriptures and endeavored from them to draw authority for the practice. "Why," say they, "the Bible tells us there is 'a time to dance,' and I see no reason why we should refrain from so innocent an amusement." Every one at all acquainted with the customs of the ancient Jews, knows that the kind of "dance" referred to, was a very different thing from what it is found to be now, at our public assembly rooms. But setting this aside, and allowing that the word "dance" as used in scripture is perfectly applicable to the species of amusement now known by the same name, I would inquire what this "time" is? It is evident that it is not at all times, for in the same text* it is mentioned that there are times to perform various other duties. And does any one seriously inquire when this time is? and knowing it may say that it may be every ball or dancing party which comes in their way? To such I would say, listen a moment, and I will inform you of a way by which you can determine, without a shadow of doubt determine "the time to dance." Retire alone to your closet, and prepare yourself for silent and solemn reflection. Think of God and all his attributes, of his love, of his hatred of sin. Think that you are alone with him, and that he is looking into the most secret recesses of your heart. Think of the hour of death, of the dark valley through which no mortal can accompany you. Think of the Day of Judgment and of the decisions of that day. Think of heaven with its glories and hell with its pains. Think also of the various other subjects to which these would naturally lead. Let each one sink deep into your mind, reflect much and solemnly upon them. Then anticipate as far as is in your power the pleasure of the evening. Compare them with the holy enjoyments of the redeemed. Think, then, of the hearing which that moment's decision may have on your eternal destiny. Kneel then before your God. Tell him you desire his direction; and leave not your retirement for the ball until with unwavering voice and a firm conviction of duty, you can solemnly call your Maker to witness the holiness of the motives which prompt you to do so.

If, Mr. Editor, such a course be followed, I have no doubt but that every friend of balls will find that the inspired writer never advocated them, and that to themselves there will never come "a time to dance."

JUVENUS.

Georgia Guard.—On last Tuesday, a company of the Georgia Guard visited a school in this place under the care of Miss Sawyer, a missionary under the American Board. It had been understood by them that she had given instruction to a little black boy and had taught him to read the Bible. Miss Sawyer was warned by a Sergeant who commanded the Guard, to forthwith desist from teaching the black boy. It appears that at the last sitting of the Legislature of Georgia, an act was passed making it unlawful to give instruction to any black person in the State, under the penalty of a fine not less than \$1000 nor exceeding \$5000 and imprisonment until the fine is paid, for every such offence. Whether Miss Sawyer had ever heard of the existence of such a law, before she took the boy into the school we are not able to say; but it is very likely she never had. She was promised to be arraigned at the next Superior Court in the newly

* Ecl. iii. 1-8.

formed county called "Cherokee," on the fourth Monday of this month, provided she persists in teaching the boy.—*Cherokee Phoenix.*

Revival of Suttees.—It is well known that Lord William Bentinck, the enlightened Governor-general of India, by a proclamation which will immortalize his name, put down the practice of Suttees (or the burning of widows.) It seems however that the proclamation of a governor-general of India does not receive the force of a law until it has obtained the sanction of the Directors at home; this, it appears, (we state the fact on the authority of Mr. Buckingham.) they have in this instance actually refused to give; in consequence the practice is revived and widows are now again burnt in India with impunity!

Falmouth paper.

SELECTION OF A TRACT FIELD AT THE WEST.

Young Ladies' Tract Society, Brooklyn, New York.

A Young Ladies' Society was formed at Brooklyn, New-York, March 5, with the above object—the first of this character which to our knowledge has been formed in the country. It has been constituted with special reference to a destitute county in Illinois, where a devoted missionary is laboring, who with the Christians around him, is ready to supply every family monthly with Tracts, but they have not the pecuniary ability to procure them.

Is not this object one that claims general attention? Should every Tract Society in the northern and eastern states, and the Young Ladies of every church, each select and supply in this manner some destitute county or township, or neighborhood at the south or west, (perhaps where their own friends or acquaintances reside,) who can calculate the amount of good that would be accomplished?

Mr. Wm. Yonge, Agent for the American Tract Society in the south west part of Ohio, has given the names of twenty three destitute townships, where the Monthly Distribution is commenced—all of which need aid. They contain 3,750 and the aid requisite for supplying each township for a year, will, on an average, be about twelve dollars. "Will not Tract Societies and friends at the east," he asks, "take such a township and furnish the means to accomplish the work? In doing this they will have a new and specified field to occupy their thoughts and enlist their prayers. Through them the gospel will be preached to each family, and probably to five or six times as many souls. Without leaving the endearments of home, they may thus virtually become missionaries in this great valley. Each will have a spot in the moral vineyard to cultivate, the influence of which may be felt by generations to come. How pleasant must it be, at the hour of secret prayer, to fix the mind on a spot thus selected, where the twelve dollars saved from some unnecessary expense is telling to 200 families, or 1200 souls, monthly, the tale of Calvary, and pointing them to the "Lamb of God who taketh away the sins of the world"—souls who they will never see until the trumpet shall sound; but who will there hail them as the means under God of their salvation."

The Committee of the American Tract Society will gladly appropriate donations of the above character for any portion of the country that may be selected. The name and address of some active friend of religion residing in the place to be supplied, should, if possible, be communicated with the donation.

Tracts made the instrument of a Revival of Religion.

A very respectable and pious man, says an Agent in North Carolina, informed me that a few years ago, a bundle of Tracts was sent into his neighborhood and promiscuously circulated. The distribution was followed by a revival of religion, as the result of which sixteen or eighteen persons united with the church.

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REVIVALS.

ROCHESTER.—Rev. Mr. Loss has furnished us with the following interesting letter from a friend at Rochester. Nothing, we presume, was further from the writer's thought, than to have his letter published, but the extracts below are too interesting to be withheld.—*West. Rec.*

Rochester, March, 12, 1832.

MY DEAR BROTHER—A new and a blessed era has dawned upon the Sabbath school cause in Rochester. Christians have at last been obliged to admit that the door of salvation is not shut to the lambs of the flock. I have been overwhelmed and confounded in view of my own unbelief in reference to this matter. This night have I heard the lisping of the Redeemer's praise from infant lips. This night, out of the mouths of babes and sucklings, have I seen the praise of God perfected. It was the night of our Sabbath school concert. More than seventy souls, among the scholars of different schools in the village, were reported as having been hopefully converted during the last month. A number of interesting circumstances connected with their conversion; such as the agonizing prayers of the converted children for their teachers; for the unconverted children of their respective classes; for the Sabbath schools, their parents, their brothers and sisters, &c. were related by the teachers, which were sufficient to melt the heart of a stone. One incident was related which I will mention here.

Last Sabbath, the Sabbath school children of the baptist school, who were anxious about their souls, were requested to stay during the intermission, for the prayers of God's children. A number stayed; and with them appeared a grey-headed sinner, who said that two of his boys had recently been converted in the Sabbath school, and that God had made them instruments of awakening their father, who had grown grey in the service of the devil, to seek the face and favour of his offended God.

After this and other similarly affecting incidents had been mentioned, an opportunity was given to the members of the Sabbath school present, to tell what the Lord had done for their souls, which was improved in a manner that was perfectly astonishing to all who heard them; and which was calculated to remove all doubt, if any remained, that children could be converted.

Taken all in all, it was a glorious meeting. Rejoicing filled the whole assembly, and I only feared that it would be without trembling; that teachers, so far from realizing that increasing responsibility was thrown upon them in their duty to train them up for God would feel, that so far as the scholars of their charge were converted to God, so far their responsibility was removed. Many animated addresses were had upon the occasion. But the exercises were shortened for want of time, and consequently a whole day was set apart for continuation of the meeting. Our concert included the presbyterian and baptist schools.

A still, but deep and powerful work of grace is going on among us. The Lord is in our midst, and sinners bow to the mild sceptre of

king Immanuel. The work extends to the methodist, baptist, and presbyterian churches; all of which share largely in the rich blessing of God.

The protracted meeting was an attempt at union; and in part succeeded. It commenced in the baptist church, where it continued seven days; presbyterian ministers and laymen assisting. During the time it was ostensibly in the baptist church, on account of the small size of their house, it was for a number of evenings removed to the second presbyterian. The second week it was removed to the first presbyterian church; preaching by presbyterian and baptist ministers. But little help from abroad. At the close of the second week, it was removed to the 2d; preaching only in the evening; inquiry and prayer meetings during the day; and thus it is continued till the present time, (fifth week from its commencement), with evident tokens of divine favour. Between the "working men" of the baptist and presbyterian churches there seems to be a hearty union.—The Methodists have also had a meeting, and hundreds are said to have been hopefully converted.

The first Sabbath in the month was communion in the presbyterian churches, and I believe in the baptist. I have not heard the number that united with any of the churches, except the 2d presbyterian. That was forty. Another communion was appointed for last Sabbath in that church; when twenty three united. Another still is appointed for next Sabbath.

Bedford Co. Va.—A correspondent of the Southern Religious Telegraph, gives an interesting account from that quarter. Rev. Mr. Mitchell, of Lynchburg, preached two days at Pisgah church, Feb. 16 and 17, and several became anxious. On the four following days, he preached at Bethel, where the spirit of God was present.

The preacher, as on former occasions, and we thought with more earnestness, urged upon his dying fellow men the necessity of immediate repentance and submission to Christ. Two, we hope, were brought to submit their hearts to him, and made the subject of his grace. Eleven were admitted to the church. On Wednesday, he preached again at Pisgah, and administered the Lord's Supper. Two were admitted to the church by profession, and one by certificate. It was truly a solemn and interesting season. Very many, who twelve months ago were enemies to God, were now celebrating the love of their Lord and Master—a scene over which angels no doubt rejoiced; and we could truly say that to us it appeared the gate of heaven. Seventy six persons have been added to the Pisgah church, since the 17th of last March. About the same number, I think, have been admitted to the Bethel church. This was the commencement of the great revival in Bedford in which all denominations shared largely.

Probably you would ask—"What sort of christians will these converts make?" I answer many of them are patterns of piety for older christians. They appear to be more active and zealous than some who are older members of the church.

From the New-York Evangelist.

REVIVALS ON LONG ISLAND.

Mr. Editor,—During the year past, the eastern part of Long Island has presented a scene of religious interest which has seldom been exceeded, since the days of the apostles. Events which have gladdened the hearts of saints on earth, and angels in heaven, have passed before us in such rapid succession, as to appear in the retrospect, more like a bewildering dream, than a glorious and heart cheering reality. There is not a single town, and scarcely a single congregation, which has not, in a greater or less degree, shared in the rich treasures of divine mercy with which we have been favored. Much do I regret, that you have not long since, been furnished with an accurate and vivid statement of what God, in his infinite mercy, has been doing among us. The time when this could have been done with advantage, has, unhappily, gone by. The prominent events of the past year, are indeed, engraven on many a heart, so deeply, that time can never erase them; but many of those interesting details, which serve to give power and life and animation to these events, cannot now be recalled, I shall therefore furnish merely a cursory exhibition of some of the principal facts.

In that part of the Island, which lies east of the village of Riverhead, from 5 to 800 persons have within the year past, probably become the subjects of renewing grace. These persons are of all ages, from the man of grey hairs, down to the child of ten years. Much the greater portion of this number, however, are such as remembered their Creator in the days of their youth, sought him early, while yet the heavenly dove had not taken his first departure, and found him to be a friend worthy of the earliest emotions of the youthful breast.

In this revival, God has put special honor upon Temperance Societies, Sabbath Schools, bible classes, protracted meetings, and various other special efforts to promote his cause. The blessing bestowed upon particular congregations, has been, so far as I can learn, very much in proportion to the degree of cordial interest with which these institutions and efforts have been regarded. Just before the commencement of this gracious work, a very general and spirited movement was made in favor of the temperance cause, and it now appears, that the renovating influences of the Spirit have been confined almost exclusively, to those who, at that time took a decided stand on the side of the friends of temperance. I know of but one protracted meeting, which was not attended with the happiest results; and that was held in a church, which from its invincible repugnancy to temperance principles, is now quite extensively known by the name of the "Steam church." The failure in this case, instead of reflecting discredit upon protracted meetings, reminds us of the inspired declaration, "*and the magicians did so, with their enchantments,*"—those also who have regularly enjoyed the instructions of the bible class, have with few exceptions, been made the subjects of renewing grace. The same may be said, in regard to the teachers of Sabbath Schools.

Most of our protracted meetings have been still and solemn, to a degree almost overwhelming; the very atmosphere, which conveyed to the ear the momentous truths dropping from the lips of the ambassadors of Christ, has appeared too sacred to be breathed; and the laboring spirit has been almost startled at the apprehension that its very thoughts might interrupt the solemnity of the scene. To these meetings, there has in general, been little opposition. If we except those who treat all evangelical religion with contempt, they have for the most part, been regarded with cordial approbation. A report has been circulated, to some extent, that a lady in Mattatuk, became delirious, in consequence of having attended a protracted meeting, held during the last summer in that place; but it is ascertained to be an undoubted fact, that she did not even attend the meeting. It is therefore a complete fabrication, designed, no doubt, for the purpose of infusing deadly prejudice into the minds of the weak, the ignorant, and the credulous. My object in mentioning it, is merely to show, how little dependence can be placed upon other reports of the same kind, which are now industriously circulated, through the medium of the press, by the abettors of irreligion and infidelity.

The spirit that has prevailed among ministers and private christians, has to a considerable extent, been such as to evince, that they felt the religion of Jesus Christ to be a divine and glorious reality. Ministers have preached as if they must have a hearing, and as if their solemn message must be immediately obeyed. Christians have prayed as if they were interceding with a friend in behalf of objects too great for heart to conceive or language to describe, and as if they felt, that it would be deeply criminal in them, to suppose that God could or would deny their requests. Often, it is believed, has their language been, "Lord God of Abraham, Isaac and Israel, let it be known this day that thou art God."

In consequence of this season of refreshing, the strong holds of infidelity have been shaken, a healthful moral influence has been increased and extended; feeble, desponding churches have been strengthened and built up. Hell has been deprived of a multitude of victims, and numbers escaped from the broad road to destruction, are pressing forward in the christian race, cheered by the animating prospect of exchanging those protracted meetings, in which they first found their God and Saviour on earth, for that great protracted meeting above, when they see and enjoy without a moment's interposition their God and Saviour, forever and ever. A delightful christian intercourse, an intense sympathy, an open hearted confidence, a warm and mutual esteem as favorable to the increase of piety as to spiritual enjoyment, and bearing no slight resemblance to the pure, benevolent, and unobscured attachments of the heavenly world, have, to a great extent, succeeded the criminal unbelief, the cold reserve, and chilling apathy which had previously prevailed among the followers of Christ.

This favored season has not yet passed away. In some congregations, which, within the year past, have been blest with revivals, God has

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revived his work afresh. During a meeting recently held in Westhampton, which was kept up for the space of nine or ten days, more than 20 persons hopefully passed from death unto life, and more than 50 others came forward to the seats appropriated to anxious inquirers. In Southold, a meeting commencing on the 14th and closing on the 22d inst. was attended with the special presence of God. Six persons were hopefully converted, and many others were deeply impressed. In both of these places they are now favored with the effusions of the Holy Spirit.

And now, my dear sir, if this hasty, and imperfect sketch of scenes and events, which will live in the memory of thousands, when the revolutions of states and empires shall have been forgotten as a dream—if this hasty sketch shall serve, in the smallest degree, to quicken the impulse of benevolence increase the energy of faith, and lead to more vigorous exertions in behalf of a perishing world, I shall feel myself rewarded for the time which it has consumed. Oh! ye blood bought followers of Christ, what are you doing? Here is enough surely to warm the coldest heart! Here is enough to arouse into a flame the smallest spark of love to the cause of Immanuel!—Awake, ye slumbering followers of him who never slumbers! Pray and labor, and strive and long for his triumphant reign over every heart! Do ye not hear the sound of his chariot wheels? Do ye not behold the lighting up of his coming presence in the glimmering east? O! remember that if the millenium should take place in our own country to-morrow, it might require centuries to render it co-extensive with the vast population of the globe. Awake, and feel the inspiring influence of those delightful anticipations, which spring up in the heaven born soul when, when by the eye of faith, she waits with joy, the triumphant reign of Immanuel, over every kindred, and people, and nation, and tongue!

"The time of rest, the promised Sabbath comes;
Six thousand years of sorrow have, well nigh,
Fulfilled their tardy and disastrous course,
Over a ruined world; and what remains,
Is merely but the working of a sea,
Before a calm, that rocks itself to rest;
For, he whose car the winds are, and the clouds
The dust that waits upon his sultry march,
When sin has moved him, and his wrath is hot,
Shall visit earth in mercy: shall descend,
Propitious, in his chariot paved with love,
And what his storms have blasted and defaced,
For man's revolt, shall with a smile repair."

PHINEHAS ROBINSON.

THE REVIVAL AT NEWARK.—A brother editor thinks the revival at Newark is so powerful that the means by which it has been produced and kept up, are needless.—Doubtless he wonders why there are not any such exhibitions of divine power, where there is no such use of means. The secret is, that God works by means, in revivals as much as in nature. And to lay aside the means because the revival is so powerful, would be about as wise, as for an engineer of the steam boat to let off his steam, because his vessel has got so much headway.

N. Y. Evan.

AN EXCEPTIONABLE REVIVAL.

Another paper, which is patronized by nearly all the Calvinistic ministers in one of our cities, speaks of the work at Newark, as "an exceptionable revival." It is wonderful to what an extravagance of fanaticism men are left to go, in their opposition to the means by which God is pleased to save souls, when they are not such as pleases their short sighted wisdom.—An exceptionable revival! Does the writer of that article know, do the ministers under whose explicit sanction the paper is published know, that every christian minister who has been on the ground is deeply impressed with the evidences there exhibited, that the work is a glorious work of God? How do angels feel in view of such displays of God's power and grace? In the ecstasy of their songs over hundreds of sinners that repent, do they stop their joy, and begin to talk to one another about the means which God has seen fit to use and say, "What an exceptionable revival that is?"

An exceptionable revival! Surely those who are such lovers of revivals, as to set up newspapers to guard their purity, ought to hesitate long before they even breathe in a whisper to their own thoughts such a phrase as this.—The patrons of that paper are referred to Messrs. Hay and Dickinson, of Newark, Judd, of Bloomfield, Spring, Rice, E. W. Baldwin, Ludlow, of New York, to say, whether their paragraphist has not greatly erred, in presuming to call so manifest a work of God, an "exceptionable revival."

Who are we, brethren, that we should take "exceptions" against God's work, on account of the instruments he sees proper to use? Brethren, read the 40th chapter of the book of Job, and see how little qualified we are to judge over the determinations of the Almighty. "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it."

ib.

OBITUARY.

DIED—In this city on the 1st inst. Mr. Charles W. Benedict, aged 24; on the 2d inst. a daughter of Mr. William Dwight, aged 15; on the 6th inst. Mr. Jared W. Bradley, aged 26, son of the late Jared B. Esq.; on the 2d inst. a daughter of Mr. William Lanson aged 12.

At Hamden, on the 26th ult. Capt. Samuel B. Kingsley, aged 55.

At Middlebury, on the 3d inst. Miss Diana Ellis, aged 63.

Died at Essex, Conn. April 2nd, William Henry, only son of Henry L. and Amelia P. Champlin, after a most distressing illness of nine days, aged two years.

It has pleased God in his holy and wise providence to visit this family with severe and repeated afflictions. Five times has death entered their dwelling and bereaved them of a darling child, and one only is left! Five little ones under four years of age lie buried side by side.

"O'er four the wintry storms have past;
And there another rests his little head
Fresh pillow'd; but they feel not the keen blast!
O'er their pale turf the whistling wind may sweep,
There undisturb'd, sweet innocents, they sleep,
From human passions free, from human woes.
Yes, dear Elizabeth, they, my child, are free
From ills that wait perhaps in store for thee."

"The Lord gave, and the Lord hath taken away,
blessed be the name of the Lord."—Cem.

POETRY.

[From the Connecticut Observer.]

IMPRISONMENT FOR DEBT.

Why do ye tear
Yon lingering tenant from his humble home?
His children cling about him, and his wife
Regardless of the wintry blast doth stand
Watching his last, far footsteps, with the gaze
Of speechless misery. What hath he done?
In passion's madness did he raise the steel
Against his neighbor's breast—or in the stealth
Of deep, deliberate malice, touch his roof
With widely desolating flame?—No—No—
His crime is poverty.—He hath no hoard
Of hidden wealth from whence to satisfy
His creditor's demand. Sickness perchance
Did stay his arm—or adverse skies deny
The promis'd harvest—or the thousand ills
That throng the hard lot of the sons of toil,
Drink up his spirits.—Ye indeed may hold
His form incarcerated—but will this repair
The trespass on your purse?—To take away
The means of labor, yet require its fruits
In strict amount, methinks doth savour more
Of ancient Egypt's policy than Christ's.
Themis, perchance, may sanction what the code
Of Him who came to teach the law of love,
Condemns.—"How readest thou?"

There are, who deem
The smallest portion* of their drossy gold
Full counterpoise for liberty and health—
And God's free air, and home's sweet charities.
'Mid the gay circle round their evening fire
They sit in luxury.—The warbled song—
The guest—the wine-cup—speed the flying hours,
Forgetful how the captive's head doth droop
Within his close-barr'd cell, or how the storm
Doth hoarsely round his distant dwelling sweep

* In the last Report of the "Prison Discipline Society," which contains a body of facts highly interesting to the jurist, the philanthropist and the christian, it is mentioned, that during the year 1829, in the city of Baltimore alone, 712 persons suffered imprisonment for debts under the sum of 20 dollars. In Philadelphia, during a period of 15 months, 584 were imprisoned for sums less than 5 dollars. The united terms of imprisonment of seven of these men, in the summer of 1830, amounted to 172 days; and the aggregate of their debts to 2 dollars 84 cents. One of these lay in prison 32 days for a debt of two cents, and out of the whole seven, only one paid the sum for which he was committed.

The evils which result from imprisonment for small debts, have awakened the attention of many of our State Legislatures. New-Hampshire has abolished imprisonment for all debts under \$13 33—Maryland for all under 30—New-York for debts of any amount, except in case of fraud—and Kentucky for all debts without exception during a period of nine years. Massachusetts has abolished imprisonment for debts not exceeding \$10, and exempted all females from this penalty for debts of any amount. What has Connecticut done?

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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Where she who in their lowly bed hath wrapp'd
Her famish'd babes, kneels shivering by their side,
And weeping mingles with her lonely prayer.

—Revenge may draw upon these prison-griefs
To pay her subsidy.—and sternly wring
An usury from helpless woman's woe,
And infancy's distress:—but is it well
For souls that hasten to a dread account
Of motive and of deed, at Heaven's high bar,
To break their Saviour's law?—

—Up, cleanse yourselves
From this dark vestige of a barbarous age—
Sons of the Gospel's everlasting light!
Nor let a brother of your sun-blest clime,
Rear'd in your very gates, participant
Of freedom and salvation's birthright, find
Less favor than the heathen. It would seem
That man, who for the fleeting breath he draws,
Is still a debtor, and hath nought to pay—
He who to cancel countless sins expects
Unbounded clemency—'t would seem that he
Might to his fellow-man be pitiful,
And shew that mercy which himself implores.

L. H. S.

It is a trite but true observation, that a wise man receives more benefit from his enemies, than from his friends; from his afflictions than from his mercies; by which means his enemies become in effect his best friends, and his afflictions his greatest mercies.

TEMPERANCE MEETING.

The monthly meeting of the New-Haven County Temperance Society, will be held on the 3d Tuesday (17th) of April at Humphreysville.

Branch Societies are requested to be seasonable in the appointment of Delegates.

REMOVAL.

The Summer Term of Mrs. Isham's School for Young Ladies will commence on the first Wednesday in May next. She will in the mean time remove from her present residence (corner of Chapel and Olive streets) to the more pleasant and commodious building situated on the west side of Temple street, two doors north of the Green; where she will be happy to receive Young Ladies as heretofore, and carry them forward in all the branches of a thorough education.

Miss Saunders's Boarding and day School for Young Ladies, will open in High street, on Wednesday the 9th of May next; where the best advantages will be afforded for improvement in all branches taught in similar Schools.

April, 9th, 1832.

Letters received at the Office of the Religious Intelligencer during the week ending April 13, 1831.

S. Hawley for D. Pease, Oswego N. Y.—W. James, Jr. for A. Jones, Prescott, U. C.—A. Merwin, Euclid, N. Y.—Dea. A. Benedict Litchfield, Conn.—Jesse Kellogg, Sherman, Conn.—C. H. Northam, Hartford, Conn.—M. S. Parker, Lyme, Conn.

Long